DESCRIPTION
OF THE
Cathedral of Canterbury,
WITH THE
Lives of the Archbishops,
From Augustin, A. D. 597, to A. D. 1783.

Ulrich Middeldorf

AN HISTORICAL

DESCRIPTION

OF THE

CATHEDRAL and METROPOLITICAL

CHURCH of CHRIST,

CANTERBURY.

A NEW EDITION.



A South Prospect of the Cathedral Church of Canterbury.

AN HISTORICAL

DESCRIPTION

OF THE

METROPOLITICAL

CHURCH of CHRIST,

CANTERBURY:

CONTAINING

AN ACCOUNT OF ITS ANTIQUITIES,

AND OF

ITS ACCIDENTS AND IMPROVEMENTS,

SINCE THE FIRST ESTABLISHMENT.

WITH

AN ENGLISH TRANSLATION OF THE EPITAPHS,
AND A SOUTH PROSPECT OF THE CATHEDRAL.

The SECOND EDITION, GREATLY ENLARGED,

With a PREFACE, containing

OBSERVATIONS on the GOTHIC ARCHITECTURE,

And an HISTORICAL ACCOUNT of the

ARCHBISHOPS of CANTERBURY,

From AUGUSTIN to the PRESENT TIME.

Together with AN ELEGY, written

By the Rev. JOHN DUNCOMBE, M.A.

CANTERBURY:
PRINTED AND SOLD BY SIMMONS AND KIRKBY.
1783.

——— Let my due feet never fail

To walk the ſtudious cloyſters pale,

And love the high-embowed roof,

With antique pillars, maſſy proof,

And ſtory'd windows richly dight,

Caſting a dim religious light.

MILTON'S IL PENSEROSO.

INTRODUCTION.

AS the cathedral, of which the following little tract may in great meaſure be conſidered only as a general deſcription, is of too large an extent to examine with that attention neceſſary for the comprehending the various and complicated ſtructure of its ſeveral parts, in the ſhort time ſtrangers uſually allow themſelves, for that purpoſe; and its being made up, as it were, of ſo many diſtinct buildings, each formed agreeable to the taſte of the period in which that particular ſpecies of architecture prevailed. Perſons who have not made Antiquities their ſtudy, will be at a loſs to reconcile their appearance; as the ſtyle here uſed is not ſtrictly conformable to any order, either of the Greek or Roman architecture, though it may be ſaid to partake, in ſome degree, of them all.

By way of preface, therefore, it is preſumed, a few obſervations on the different modes of building, adopted by the firſt founders, and ſupporters of the chriſtian religion in this iſland, will not be wholly unacceptable to the Reader.

PRE-

PREFACE.

Obſervations on the Gothic Architecture.

WRITERS, for the moſt part, when they mention our ancient buildings, particularly the religious ones, notwithſtanding the ſtriking difference in the ſtyles of their conſtruction, claſs them all under the common denomination of Gothic; a general appellation by them applied to all buildings not exactly conformable to ſome one of the five orders of architecture. Modern antiquaries more accurately divide them into Saxon, Norman, and Saracenic; or that ſpecies, vulgarly, though improperly, called Gothic.

Mr. Somner, and many others, were of opinion, that the ſaxon churches were moſtly built with timber; and that the few they had of ſtone, conſiſted only of upright walls, without pillars or arches, the conſtruction of which, it is pretended, they were entirely ignorant of. Great and reſpectable authorities might be cited to diſprove this, were not the ſuppoſition improbable in a very great degree; for can we ſuppoſe the Saxons could be ignorant of ſo uſeful a contrivance as the arch; many of them, built by the Romans, they muſt have had before their eyes: ſome of which have reached our days; two particularly are now remaining in Canterbury only; one in the Caſtle-yard, and the other at Riding-gate: and it is not to be believed, that once knowing them, and their convenience, they would neglect to make uſe of them; or having uſed, would relinquiſh them: beſides, as it appears from undoubted authorities, they procured workmen from the continent to conſtruct their capital buildings *according to the roman manner*. This alone would be ſufficient to confute that ill grounded opinion, and at the ſame time proves, that what we commonly call Saxon, is in reality roman architecture. This was the ſtyle of building practiſed all over Europe; and it continued to be uſed by the Normans, after their arrival here, till the introduction of what is called the Gothic, which was not till about the end of the reign of Henry I. ſo that there ſeems to be little or no grounds for a diſtinction between the ſaxon and norman architecture. Indeed, it is ſaid, the buildings of the latter were of

larger dimenſions, both in height and area; and they were conſtructed with a ſtone brought from Caen in Normandy, of which their workmen were peculiarly fond; but this was ſimply an alteration in the ſcale and materials, and not in the manner of the building. The antient part of moſt of our cathedrals are of this early norman work*.

Architecture, in all it's branches, received great improvements in the 12th century; indeed, it may very properly be called the age of architecture, in which the rage for building was more violent in England than at any other time.

* The characteriſtic marks of this ſtyle are theſe: the walls are very thick, generally without buttreſſes; the arches, both within and without, as well as thoſe over the doors and windows, ſemicircular, and ſupported by very ſolid, or rather clumſy columns, with a kind of regular baſe and capital: in ſhort, plainneſs and ſolidity conſtitute the ſtriking features of this method of building. Nevertheleſs, the architects of thoſe days ſometimes deviated from this rule; their capitals were adorned with carvings of foliage, and even animals; and their maſſive columns decorated with ſmall half-columns united to them; grooves cut ſpirally round them, or overſpread with a kind of lozenge net-work. An inſtance of the ſecond may be ſeen in the undercroft of our cathedral; the two laſt occur at Durham: but the moſt beautiful ſpecimens of this work are to be met with in the ruined choir at Orford in Suſſex. Their arches too, though generally plain, ſometimes came in for more than their ſhare of ornaments; particularly thoſe over the chief doors: ſome of theſe were overloaded with a profuſion of carving. It would be impoſſible to deſcribe the different ornaments there crouded together; which ſeem to be more the extemporaneous product of a groteſque imagination, than the reſult of any particular deſign. On ſome of theſe arches is commonly, over the key-ſtone, repreſented God the Father, or our Saviour ſurrounded with angels, and below a melange of foliage, animals, often ludicrous, and ſometimes even indecent ſubjects. Partly of this ſort is the great door at Barfreſtone church in Kent. The idea of theſe artiſts ſeems to have been, that the greater number of ſmall and diſſimilar ſubjects they could there aſſemble, the more beautiful they rendered their work. It is not however to be denied, that the extreme richneſs of theſe inferior parts, ſerved, by their ſtriking contraſt, to ſet off the venerable plainneſs of the reſt of the building, a circumſtance wanting in the Gothic ſtructures; which being equally ornamented all over, fatigue and diſtract, rather than gratify the eye. Not that it is to be underſtood, that all the Saxon ornamented arches were devoid of beauty and taſte; on the contrary, there are ſeveral wherein both are diſplayed, particularly in the church of Ely; at the eaſt end of Barfreſton church; and in the entrance into what was the Stranger's Hall, in the monaſtery of Chriſt Church, Canterbury, built by Archbiſhop Lanfranc. The ſmall pillars or columns were formerly richly ornamented; but, by order of one of the Deans, were chipped plain. The eſcutcheons over theſe are remarkable; they not being cuſtomary at the time of its erection. Groſe's Antiq. vol. 1, pref. p. 567.

The

The great and general improvements that were made in the fabrics of houſes and churches in the firſt years of this century, are thus deſcribed by a contemporary writer†. The new cathedrals and innumerable churches that were built in all parts, together with the many magnificent cloyſters and monaſteries, and other apartments of monks, that were erected, afford a ſufficient proof of the great felicity of England in the reign of Henry I. The religious of every order, enjoying peace and proſperity, diſplayed the moſt aſtoniſhing ardour in every thing that might increaſe the ſplendor of divine worſhip. The fervent zeal of the faithful, prompted them to pull down houſes and churches every were, and rebuild them in a better manner. By this means the antient edifices that had been raiſed in the days of Edgar, Edward, and other chriſtian Kings, were demoliſhed; and others of greater magnitude and magnificence, and of more elegant workmanſhip, were erected in their room, to the glory of God."

As the prodigious power of religious zeal, whatever turn it happens to take, when it is thoroughly heated, is well known, it may not be improper to give one example of the arts employed by the clergy and monks of this period, to inflame the pious ardour of the kings, nobles, and people, for building and adorning churches. When Joffred, Abbot of Croyland, reſolved to rebuild the church of his monaſtery in a moſt magnificient manner, A. D. 1106, he obtained from the Archbiſhop of Canterbury and York a bull diſpenſing with the third part of all penances for ſin, to thoſe who contributed any thing towards the building of that church. This bull was directed not only to the King and People of England, but to the Kings of France and Scotland, and to all other Kings, Earls, Barons, Archbiſhops, Biſhops, Abbats, Priors, Rectors, Preſbyters, and Clerks, and to all true Believers in Chriſt, rich and poor, in all chriſtian kingdoms. To make the beſt uſe of this bull, he ſent two of his moſt eloquent monks to proclaim it all over France and Flanders, two other monks into Scotland, two into Denmark and Norway, two into Wales, Cornwall, and Ireland, and others into different parts of England. By this means (ſays the hiſtorian) the wonderful benefits granted to all the contributors to the building of this church were publiſhed to the very ends

† Orderic. Vital. Hiſt. Eccleſ. l. 10, p. 788.

of

of the earth; and great heaps of treaſure and maſſes of yellow metal flowed in from all countries, upon the venerable Abbot Joffred, and encouraged him to lay the foundations of his church." Having ſpent about four years in collecting mountains of different kinds of marble, from quarries both at home and abroad, together with great quantities of lime, iron, braſs, and other materials for building, he fixed a day for the great ceremony of laying the foundation, which he contrived to make a very effectual means of raiſing the ſuperſtructure. For, on the long expected day, the feaſt of the holy virgins, Felicitas and Perpetua, an immenſe multitude of Earls, Barons, and Knights, with their Ladies and Families, of Abbots, Priors, Monks, Nuns, Clerks, and Perſons of all Ranks, arrived at Croyland, to aſſiſt at this ceremony. This pious Abbot Joffred began by ſaying certain prayers, and ſhedding a flood of tears, on the foundation. Then each of the Earls, Barons, Knights, with their Ladies, Sons and Daughters, the Abbots, Clerks, and others, laid a ſtone, and upon it depoſited a ſum of money, a grant of lands, tythes, or patronages, or a promiſe of ſtone, lime, wood, labour, or carriages, for building the church. After this the Abbot entertained the whole company, amounting to 5000 perſons at dinner. To this entertainment they were entitled; for the money, and grants of different kinds, which they had depoſited on the foundation-ſtones, were alone ſufficient to have raiſed a noble fabric. By ſuch arts as theſe the clergy inſpired Kings, Nobles, and People of all Ranks, with ſo ardent a ſpirit for theſe pious works, that in the courſe of this period almoſt all the ſacred edifices in England were rebuilt, and many hundreds of new ones raiſed from the foundation.

The ſacred architecture of the Anglo-Normans in the beginning of this period, did not differ much in its ſtyle and manner from that of the Anglo-Saxons: their churches being in general plain, low, ſtrong, and dark, the arches of the doors and windows ſemicircular; with few or no ornaments: though in both theſe reſpects there were ſome exceptions, as mentioned in the preceding note. By degrees, through much practice, our architects, who were all monks or clergymen, improved in their taſte or ſkill, and ventured to form plans of more noble, light, and elevated ſtructures, with a great variety of ornaments; which led to that bold magnificent ſtyle of building, commonly, though perhaps not very properly, called the latter Gothic. It is not very improbable

that

that our monkiſh architects were aſſiſted in attaining this ſtyle of building by models from foreign countries, or by inſtructions from ſuch of their own number as had viſited Italy, France, Spain or the Eaſt. But, without entering into uncertain diſputes about the origin of this ſtyle of architecture, it is ſufficient to obſerve, that it began to appear in England in the reign of Henry II.‡

The marks which conſtitute the character of Gothic or Saracenical architecture, are its numerous and prominent buttreſſes, its lofty ſpires and pinacles, its large and ramified windows, its ornamental niches or canopies, its ſculptured ſaints, the delicate lace-work of its fretted roofs, and the profuſion of ornaments laviſhed indiſcriminately over the whole building: but its peculiar diſtinguiſhing characters are, the ſmall cluſtered pillars and pointed arches, formed by the ſegments of two interſecting circles; which arches, though laſt brought into uſe, are evidently of a more ſimple and obvious conſtruction than the ſemicircular ones; two flat ſtones, with their tops inclined to each other, and touching, form its rudiments, a number of boughs ſtuck in the ground oppoſite each other, and tied together at the top, in order to form a bower, exactly deſcribe it §: whereas a ſemicircular arch appears the reſult of deeper contrivance, as conſiſting of more parts; and it ſeems leſs probable, chance,

‡ Henry's Hiſt. of Great Brit. vol. iii, p. 454 7.

§ Biſhop Warburton, in his notes on Pope's epiſtles, ſays, "When the Goths had conquered Spain, and the genial warmth of the climate, and the religion of the old inhabitants had ripened their wits and inflamed their miſtaken piety, (both kept in exerciſe by the neighbourhood of the Saracens, through emulation of their ſcience, and averſion to their ſuperſtition) they ſtruck out a new ſpecies of architecture, unknown to Greece and Rome; upon original principles, and ideas much nobler than what had given birth even to claſſical magnificence. For this northern people having been accuſtomed, during the gloom of Paganiſm, to worſhip the Deity in groves, (a practice common to all nations) when their new religion required covered edifices, they ingeniouſly projected to make them reſemble groves, as nearly as the diſtance of architecture would permit, at once indulging their old prejudices, and providing for their preſent conveniences, by a cool receptacle, in a ſultry climate: and with what ſkill and ſucceſs they executed the project, by the aſſiſtance of ſaracen architects, whoſe exotic ſtyle of building very luckily ſuited their purpoſe, appears from hence, that no attentive obſerver ever viewed a regular avenue of well-grown trees, intermixing their branches over head, but it preſently put him in mind of the long viſto through a Gothic cathedral; or ever entered one of the larger and more elegant edifices of this kind, from

from whence all theſe inventions were firſt derived, ſhould through ſeveral wedge-like ſtones between two ſet perpendicular, ſo as exactly to fit and fill up the interval‖.

This mode of architecture, which with ſome variations, flouriſhed more than three centuries, produced many ſtupendous edifices, which are ſtill viewed with pleaſure and admiration*.

but it repreſented to his imagination an avenue of trees: and this alone is what can be truly called the Gothic ſtyle of building. Under this idea of ſo extraordinary a ſpecies of architecture, all the irregular tranſgreſſions againſt art, all the monſtrous offences againſt nature, diſappear; and every thing has it's reaſon, every thing is in order, and an harmonious whole ariſes from the ſtudious application of means, proper and proportioned to the end. For could the arches be otherwiſe than pointed, when the workmen were to imitate that curve which branches of two oppoſite trees make by their interſection with one another; or could the columns be otherwiſe than ſplit into diſtinct ſhafts, when they were to repreſent the ſtems of a clump of trees, growing cloſe together? On the ſame principles they formed the ſpreading ramification of the ſtone-work, and the ſtained glaſs in the interſtices; the one to repreſent the branches, the other the leaves, of an opening grove; and both concurred to preſerve that gloomy light which inſpires religious reverence and dread. Laſtly, we ſee the reaſon of their ſtudied averſion to apparent ſolidity in theſe ſtupendous maſſes, deemed abſurd by men accuſtomed to the apparent, as well as real ſtrength of grecian architecture. Had it been only a wanton exerciſe of the artiſt's ſkill, to ſhew he could give real ſtrength without the appearance, we might indeed admire his ſuperior ſcience; but we muſt needs condemn his ill judgment. But when one conſiders, that this ſurprizing lightneſs was neceſſary to compleat the execution of his idea of a ſylvan place of worſhip, one cannot ſufficiently admire the ingenuity of the contrivance. This will account for the contrary qualities in what is called the ſaxon architecture. Theſe artiſts copied from the churches in the Holy Land, the architecture of which was Grecian, but corrupted by prevailing barbariſm; and ſtill further depraved by a religious idea. The firſt places of chriſtian worſhip were ſepulchres and ſubterraneous caverns, low and heavy from neceſſity. When chriſtianity became the religion of the ſtate, and ſumptuous temples began to be erected, they yet, in regard to the firſt pious ages, preſerved the maſſive ſtyle, made ſtill more venerable by the church of the holy ſepulchre; where this ſtyle was, on a double account, followed and aggravated."

‖ Groſſe's Antiq. vol. 1, pref. p. 75-6.

* Henry's Hiſt. Great Brit. vol. iii. p. 457.

DESCRIP-

DESCRIPTION

OF THE

CATHEDRAL of CANTERBURY.

IN the year 1011 the Danes having landed at Sandwich, beſieged the city of Canterbury, and on the 20th day of the ſiege ſet it on fire. The cathedral was at the ſame time conſumed, and of all the monks and inhabitants nine parts in ten were put to the ſword. Alphage, the archbiſhop, was carried away priſoner, and after ſeven months confinement, was ſtoned to death at Greenwich. From 1020 to 1038 the repairs of the church were carried on by the archbiſhop Egelnothus, aſſiſted by King Canute's munificence, who preſented to it his crown of gold, and reſtored to it the port of Sandwich and its liberties, which Etheldred had given before. In 1067 the church was again conſumed by fire; and in 1073 Lanfranc, being called by the Conqueror from Normandy to preſide over this ſee; ſet about rebuilding it, and in ſeven years finiſhed the work, erecting it on the ſame ground, but on a different model, viz. on arches of ſtone, after the Norman manner.

IN 1092, the choir, ſo lately built, was taken down by Lanfranc's immediate ſucceſſor Archbiſhop Anſelm. And when we conſider that this great work was finiſhed by Lanfranc in ſo ſmall a ſpace of time as ſeven years, we may reaſonably conclude, that Anſelm was under a neceſſity of taking it down, or making ſome very conſiderable repairs, as it could not have the ſtability requiſite for ſo lofty a building. Ernulphus, then Prior of the Convent, reared it again with more ſplendor and magnificence, and after his death it was

finiſhed by his ſucceſſor, prior Conrad, and was thence called, The Glorious Choir of Conrad, from the rich paintings with which he adorned it, to make it a repreſentation of heaven. Of Lanfranc's choir no deſcription remains. In 1114 this new choir was dedicated; and in 1130, having been again damaged by fire, it was again dedicated, with ſuch ſolemnities, that the like were never heard of ſince the dedication of Solomon's Temple; the King (Henry I.) the Queen, David King of Scotland, and the nobility of both kingdoms being preſent. On December, 29, 1170, archbiſhop Becket was barbarouſly murdered at the foot of the altar of St. Benedict, ever ſince called the Martyrdom. But notwithſtanding what ſome Romaniſts may believe, ſo far are theſe ſtones from being ſtained with his blood, that the ſtones themſelves were removed to Peterborough by Prior Benedict, in the year 1177. The ſtones indeed which ſurround his ſhrine and which ſtill remain, are viſibly worn, and probably by the knees of his votaries, *Gutta cavat lapidem*, &c.

In 1174, three ſmall houſes in the City, near the Monaſtery gate, taking fire (Sept. 5) a ſtrong ſouth wind carried the flames towards the church, and at length burnt down the whole choir a third time, together with the prior's lodgings, &c. (1)

In 1180 (April 19) the archbiſhop, prior, and monks, entered the new choir, ſinging *Te Deum* for their happy return to it, it being then near finiſhed; and by the end of 1184, the whole building was completed, being larger in height and length, and more beautiful, in every reſpect, than that of Conrad. Thus this choir was finiſhed at the ſole expence of the convent in ten years, and in the preſent year (1779) is 599 years old, being above 207 years older than the nave, or body.

On July 7, 1220, the reputed ſaint, Thomas Becket, was tranſlated from his tomb in the Undercroft to his ſhrine, with the greateſt ſolemnities and rejoicings, the King (Henry III.) being preſent, and Pandulph, the Pope's Legate, with the archbiſhops of Canterbury and Rheims, and many biſhops and abbots carrying the coffin on their ſhoulders. The deſcription which Eraſmus gives of the ſhrine, is as follows: "A coffin of wood, which covered a coffin of gold, was drawn up by ropes and pullies, and then an invalua-

(1) The choir was rebuilt by William of Sens, and in 1180 this church was in danger from fire again, but it does not appear that the damage it received, if any, was conſiderable; it was elegantly repaired after the reſtoration, and about the year 1704 it was new pewed, all which will be noticed when we treat of the choir in its proper place.

of

ble treaſure was diſcovered; all ſhone and glittered with the rareſt and moſt precious jewels of an extraordinary bigneſs; ſome were larger than a gooſe's egg. When this ſight was ſhown, the prior with a white wand touched every jewel one by one, telling the name, the value, and the donor of it." "It was built, ſays Stow, about a man's height, all of ſtone, and then upward of timber plain, &c."

In 1379, the north and ſouth wings having been rebuilt, archbiſhop Sudbury took down all the old nave of the church which Lanfranc had built, with a deſign to raiſe it again at his own expence, to a ſtate and beauty proportionable to the choir: But in the next year, before he had laid one ſtone for the foundation, he fell into the hands of a rebellious rabble (Wat Tyler, &c.) who cut off his head on Tower-hill. This obliged the convent to undertake it at their own charge, in which they were aſſiſted by the two ſucceeding archbiſhops, Courtney and Arundel. This building was finiſhed in the year 1410, being about thirty years in hand, and is now 369 years old. The MEASUREMENT of the whole building is as under.

	Feet.
Length from eaſt to weſt, within ſide, is about	514
Length of the choir - - -	180
Breadth of the choir before the new wainſcotting	40
Breadth of the choir as now contracted -	38
Length of the body to the ſteps - -	178
From the firſt ſtep to that at the choir door -	36
Breadth of the body and its ſide iſles -	71
Height of the body to the vaulted roof -	80
Lower croſs-iſle from north to ſouth -	124
Upper croſs-iſle from north to ſouth -	154
Height of the Oxford ſteeple - -	130
Height of the Arundel ſteeple - -	100
Height of the ſpire which ſtood on the Arundel ſteeple	100
Height of the great tower, called Bell-Harry ſteeple	235
Height of the great tower within, to the vaulting	130
Area of the great tower is about - 35 by	35
Vaulting of the choir from the pavement -	71
Vaulting of the chapel behind the altar -	58
Square of the cloyſters - 134 by	134

What ſeems peculiarly beautiful in this church, is a double flight of ſteps which leads from the body to the choir, and to which it will be difficult perhaps to find a reſemblance, except in the church of St. Amand, in French Flanders.

The Oxford ſteeple, built by archbiſhop Chicheley, the founder of All Souls College in Oxford, with that ſaid to have been built by archbiſhop Arundel, are ſituate at the weſt end of the body, between which is the great weſt window. The former of theſe towers is a beautiful piece of Gothic architecture, and contains a peal of eight muſical bells; and one of a larger ſize for the clock, which is never rung, but tolled as a paſſing bell, &c. this hangs upon the top, above the leaden platform, and weighs 7,500 weight.(2) The north, or Arundel ſteeple is a ſtructure very different from any other part of the building near it, and it appears to be in a ruinous condition, being full of large cracks, and in many parts ſtrengthened with iron work; but whether theſe cracks were occaſioned by the unſkilful hanging of a heavy peal of bells, (3) which were formerly in this tower, or from ſome other cauſe, does not now appear. Upon the top ſtood a lofty ſpire, which was ſo much damaged by the great ſtorm in Nov. 1703, it was ſoon after obliged to be taken down as low as the platform, which with the balcony now make the finiſhing on the top of it. The great tower, commonly called Bell Harry ſteeple, is a ſtructure in the Gothic taſte, which for its juſt proportion and elegance, excels moſt, and is inferior to none of its kind. Its ſtately height, curious parapet of embattled and pierced work, the four magnificent pinnacles at the corners, and the ſingular beauty of its ornaments, cannot fail to ſtrike the attention of every obſerver. From its top is a moſt delightful view of the fine country around it, while the tower itſelf inriches the proſpect of every part of that country from whence it is ſeen. It formerly contained ſome very large bells, (4) but one of the pillars being defective, it is likely that was the reaſon why it was never furniſhed with a complete peal. The only bell at preſent hangs in a wooden

(2) This is by ſome called Bell Dunſtan, from one formerly dedicated to him, and given by prior Molaſch. It was cracked in 1758, and an attempt made to repair it by ſoldering. The experiment failed, and it was new caſt in 1762.——The tenor of the peal being cracked was alſo recaſt in 1778.

(3) This peal, according to the records of the church, conſiſted of five bells, and their ſeveral weights were: The ſmalleſt, 1646 pounds, the ſecond, 2272, the third, 3646, the fourth, 7188, and the fifth, 8105; the whole weighing 22857 pounds.

(4) It appears by a record in the Augmentation office, that, "on the 5th of July, anno 32 Henry VIII, there was ſold to Henry Crips, of Birchington, and Robert St. Leger, of Feverſham, certain bell metal, containing twenty-four thouſand, ſix hundred, one quarter, twenty and one pounds in weight; being parcel of the five bells late in the great belfrage of Chriſt church in the city of Canterbury."

frame

frame upon the top of the leads, called Bell Harry; it is tolled every day, but never rung out, except to announce the death of the King, the Queen, or the Archbiſhop.

In the eaſt part of the church are two ſumptuous monuments of Edward the Black Prince, and of Henry IV, with Joan his ſecond queen. The Black Prince died June 8, 1396, Stow ſays at the archbiſhop's palace in Canterbury; but other hiſtorians ſay, at the King's palace in Weſtminſter. He was interred in this church on the feaſt of St. Michael following, the Parliament attending. It is a large and noble monument; the inſcription, in French verſe, is by letters inlaid with braſs. The corpſe of King Henry IV. was brought by water to Faverſham, and thence by land to Canterbury, where his funeral was performed with great ſolemnity, his ſon, K. Henry V. and the nobility being preſent. In his will, made about three years before his death, are theſe words: *And what tym it liketh God of his mercy for to tak me to hym, the body for to be buried in the church of Canterbury. Alſo y devyſe and ordeyn, that there be a chauntre perpetual of twey preeſtis for to ſing and pray for my ſoul in the aforeſayd church of* CANTERBURY, *in ſoch place and aſtyr ſoch ordinanſe as hit ſeemeth beſt to my couſin of* CANTERBURY.

Of the archbiſhops, who from Auguſtine to Pole, are ſeventy in number, forty-eight were buried in this church, and twenty-one in other places, beſides Cranmer, whoſe body was conſumed in the flames. Cardinal Pole was the laſt that was buried here, it being remarkable, that no archbiſhop has been interred in his cathedral ſince the reformation, which has given the papiſts occaſion to ſay, that St. Thomas Becket will not ſuffer it. Under the choir is a ſpacious church, granted in the time of Queen Elizabeth to eighteen families of French refugees, and uſed by their deſcendants ever ſince.

The priory of Chriſt Church being diſſolved by a commiſſion, dated March 20, 31 Henry VIII; two years after, the King created by letters patent a new ſociety, conſiſting of a dean, an archdeacon, and twelve prebendaries, three of whom are in the archbiſhop's nomination, and the reſt in the king's. There are, beſides, ſix preachers (appointed by the archbiſhop) ſix minor canons, twelve lay-clerks and ten choiriſters. King Henry VIII, in 1530, founded alſo a grammar ſchool, conſiſting of two maſters, and fifty ſcholars.

The preſent Dean is
The Hon. and Rev. James Cornwallis, D. L. 1775

Archdeacon,
Rev. Wm. Backhouſe, D. D. 1771

Prebendaries,

*Rev. Tho. Tanner,	D. D.	(4)	1745
Wm. Tatton,	D. D.	(9)	1754
Rich. Sutton,	D. D.	(3)	1765
Lynford Caryl,	D. D.	(10)	1766
Heneage Dering,	D. D.	(8)	1766
*John Benſon,	D. D.	(1)	1767
*Geo. Berkeley,	D. L.	(6)	1768
Bennet Storer,	D. D.	(2)	1769
Rich. Palmer,	D. D.	(5)	1769
Wm. Barford,	D. D.	(7)	1770
Rich. Lucas,	D. D.	(11)	1775
E. Buckworth,	D. L.	(12)	1775

Thoſe marked * are in the gift of the archbiſhop, and the others in the gift of the King.

The figure after each prebendary ſhews the number of the ſtall.

Auditor,
Edward Benſon.

Preachers,
Nominated by the Archbiſhop: their office is to preach in the cathedral, on eleven holidays in every year.

Rev. R. Gunſley Ayerſt,	M. A.	1763
George Hearne,	- -	1764
John Duncombe,	M. A.	1766
Thomas Pennington,	D. D.	1771
Oſmund Beauvoir,	M. A.	1773
William Strong,	- -	1778

Minor Canons,
Appointed by the Dean and Chapter.

Rev. Francis Gregory,	M. A.	1746
John Airſon,	M. A.	1749
Thomas Freeman,	M. A.	1763
Joſhua Dix,	M. A.	1773
James Ford,	B. A.	1777
Wm. Chaſy,	M. A.	1777

Maſters of the King's School, appointed by the Dean and Chapter, (founded A. D. 1530)

Upper Maſter,
Rev. Oſmund Beauvoir, M. A. 1750

Second Maſter,
Mr. John Tucker, B. A. 1779

Organiſt and Maſter of the Choiriſters
Mr. Samuel Porter 1757

Having ſhown how often this venerable piece of architecture has ſuffered by fire, and its improvements ſince, we ſhall now take a ſurvey of the monuments, &c. beginning in the ſouth iſle of the aula or nave, on the entrance at the ſouth-weſt door, a few paces from which is a plain, but neat piece of white oval marble, fixed againſt the wall, whereon is an inſcription. (5)

Some little diſtance from this monument, under the fifth window from the ſouth-weſt door, is a ſmall chapel, formerly the chauntry of the lady Joan Brenchley, who in the year after her huſband's death, viz. 1447, founded it, and erected an altar in it to St. John Baptiſt, with leave of the prior and convent: The revenues of it were, at the reformation, ſeized into the king's hands; and the chapel, no longer uſed, fell into decay, was filled with rubbiſh and

(5) Near this place
lies the body of JOHN PORTER,
of Wandſworth, in the county of Surry,
Eſquire,
He departed this life
the 22d March, 1764, aged 67.
He married CATHERINE,
Daughter of
Lieut. General GEORGE SUTTON,
by whom he left
one Son and five Daughters.
Requieſcat in pace.

in

in a manner falling; till about the year 1600, Dean Nevil cleanſed and beautified it, deſigning it a burial-place for himſelf and family: Ever ſince it has taken its name from him, and been called Nevil's chapel: In it are the following monuments.

On the eaſt ſide a very handſome marble monument, with a pediment ſupported by three Corinthian pillars, and under one arch of it, is the effigy of Dr. Nevil the Dean, in his habit, kneeling at a reading deſk. (6)

(6) *INSCRIPTION.*

THOMÆ NEVILLO, Sacræ Theologiæ Doctori Præſtantiſſimo:

Ortu illuſtri; pietate inſigni; ingenio optimo; eruditione haud vulgari, moribus ſuaviſſimis, et ſpectatiſſimo Theologo: digniſſimis, in flore primæ indolis (CANTABRIGIÆ in Aulâ PEMBROCHIANA ad annos fere quindecim) omnibus iis ornamentis quibus adoleſcentior ætas illuſtrari ſolet, egregiè perpolito; MAGDALENSIS Collegii, in eâdem Academiâ (quod et ornavit, & ſtudio atque induſtriâ ſuâ, quoad potuit, locupletavit) præfecto; gratioſiſſimæ Reginæ ELIZABETHÆ (cujus à ſacris fuit) excellentiſſimi judicii Principi, ob ſingulares & verè laudabiles animi dotes, accept.ſſimo; PETROBURGHENSIS Eccleſiæ (cui ad annos octo, haud mediocri cum laude, præfuit) Decano eminentiſſimo: Sacræ & individuæ TRINITATIS Collegii, jam non ejus Academiæ tantum, ſed totius EUROPÆ, celeberrimi (labantis non ità pridem & propè cadentis, nec non ob veterem ſtructuram malà cohærentis, ipſius conſilio, auſpiciis, atque ære etiam ſuo liberaliſſimè collato, diſjectis malè poſitis ædificiis, atque in elegantiorem formam redactis; viis areiſque veteribus directis & ampliatis, novis pulcherrime conſtitutis, auctis, ornatis ad hanc, quâ nunc conſpicitur, eximiam pulchritudinem evecti) Moderatori, Amplificatori, Inſtauratori feliciſſimo; hujus denique Eccleſiæ, quam ſummâ æquitate, rarâ modeſtiâ, nde ſingulari, ad annos [18] gubernavit,

In ENGLISH.

To the moſt Excellent THOMAS NEVIL, D. D.

Illuſtrious by birth, remarkable for piety, of extraordinary genius and uncommon learning; of the moſt engaging temper, and a worthy and approved divine. In his early youth (being at CAMBRIDGE in PEMBROKE hall, where he continued fifteen years) he was embelliſhed with all the improvements which decorate the younger years of life, and in that Univerſity, (which he adorned and enriched to his utmoſt power, by his ſtudies and induſtry) he was afterwards maſter of MAGDALEN College; highly eſteemed by the moſt gracious Q. ELIZABETH, a Princeſs of moſt excellent judgment, to whom he was chaplain, for his ſingular and worthy endowments of mind: Dean of the cathedral Church of PETERBOROUGH, over which he preſided with great reputation eight years; of the College of the holy and undivided TRINITY, now not only the moſt renowned of that Univerſity, but of all EUROPE (which was decayed and near falling, and through age incoherent and irregular, by his advice, favour, and liberal gift of money, the ill-diſpoſed buildings being taken down and rebuilt in a more elegant form; the ways, and ancient courts, made regular, and enlarged by new and excellent improvements and ornaments, and brought to the remarkable beauty it now bears) Governor, Enlarger, and moſt happy Reſtorer; laſtly, of this church, which he governed [18] years with ſtrict juſtice, extraordinary modeſty, and ſingular integrity,

Under the other arch, that of his brother, Alexander Nevil, eſq; in armour, in the ſame devout poſture. (7)

Decano moderatiſſimo, integerrimo Amplificatori: Hoc monumentum, memoriæ ergô, Virtus & Honos, invitâ morte, ſuis quaſi manibus conſtruxêre.— Obiit Anno Domini [1615] Ætatis ſuæ menſis [Maii] die [ſecundo.] Atque in hâc capellâ, quam (dum vixit) ſibi ac ſuis adornavit, non ſine ingenti ſuorum mœrore, huic tumulo illatus, advenientis Domini noſtri, Jeſu Chriſti, Gratiam & Gloriam ſempiternam expectat.

Etiam veni, Domine Jeſu, veni cito.

(7) *INSCRIPTION.*

Depoſitum ALEXANDRI NEVIL,

Armigeri,

Quæris qui fuerim! audi.

Alexander Nevillus, Richardi Nevilli, Armigeri, ex nobili et perantiqua Nevillorum Familia oriundi & Annæ Mantelii, Gualteri Mantelii, Equitis aurati filiæ, filius natu maximus. Vixi dum vixi Deo: Mihi, Meis: Muſarum cultor aſſiduus: Contemptor Mundi: Candidatus Cœli: Servus Jeſu Chriſti indigniſſimus. En qui fuerim! Quæris qui ſim? dicam & id quod. Dimidium mei (mortale ſcilicet & interitui obnoxium) labefecit Ætas, dejecit Morbus, abripuit Mors, et in hunc quem vides carcerem, prædæ veluti ſuæ metuens, abſtruſit. Pars autem illa mei melior, atque ſuperſtes Chriſto lætabunda adhæret, furentique jam morti, & mortalitatis meæ exuvias (ut cernis) clanculum devoranti Chriſto vindice mortem intentat; utraque ſummæ Majeſtatis ſecundum adventum expectat: Utraque (quum juſtitiæ Sol ille magnus mortuos ac vivos judicaturus toti Terrarum orbi denuo illuxerit) reſurtegrity, a moſt diſcreet Dean and upright improver: This monument, Virtue and Honour, in ſpite of death, have, as it were, with their own hands, erected to his memory. He died in the year 1615, aged on the ſecond day of May, and in this chapel, which, while he lived, he embelliſhed for himſelf and his family, he (not without being much lamented by all that knew him) was buried under this tomb, and expects, at the coming of our Lord Jeſus Chriſt, Favour and eternal Glory.

Come, Lord Jeſus, come quickly.

In ENGLISH.

Here lies the Body of ALEXANDER NEVIL, Eſq;

If you would learn what I was! know.

Alexander Nevil, eldeſt ſon of Richard Nevil, eſq; of the noble and ancient family of the Nevils, and Ann Mantel, daughter of Sir Walter Mantel, Knt. While living I lived to God, myſelf, and my friends An unwearied and conſtant follower of learning; a Deſpiſer of the World, a Candidate of Heaven, an unworthy Servant of Jeſus Chriſt. Behold what I was! If you would learn what I am, that I will inform you likewiſe. The one part of me (that which was mortal and ſubject to periſh) Age decayed, Diſeaſe oppreſſed, and Death at length ſeized; and being fearful of loſing his prey, thruſt it into this priſon which you ſee; but my other and better part, being immortal, is joined in happineſs to Chriſt, and defies death (through Chriſt's power) tho' he rages and (as you may perceive) waſtes and tears in pieces the remains of my mortality. And both expect the ſecond coming of his heavenly Majeſty, and both (when that great Sun of Righteouſneſs ſhall enlighten the Earth, and come at length to judge both the quick and the dead) ſhall be partakers of a glorious

In the ſame chapel is a monument for Richard Nevil, eſq; and Anne his wife, father and mother of Dean Nevil, and for Thomas Nevil, their ſon. (8)

rectionis & immortalitatis Gloria, quam, mihi, miſerrimo peccatori, redemptor humani generis Deus pretiociſſimo ſuo ſanguine acquiſit, æternum præſervetur: In hac ſpe Vixi; in hac ſpe & fide, invita Carne, Mundo, Morte, Diabolo, Obii Anno Ætatis meæ, Incarnati Chriſti 1614, Menſis, Octob. 4. Sat. eſt, habeas (O bone) quæ me dicere te ſcire par eſt. Vale.

O Deus! In Te ſalutis ſpem poſui meæ; fac, me perennis ne pudor obruat.

Ubi tua, ô Mors, Victoria!
Ubi tuus, ô Sepulchrum, Stimulus!

INSCRIPTION

On the ſide of the table, whereon his book lies.

Depoſitum Alexandri Nevilli, &c.
Cur ſuris incaſſum Mors!
Cur premis invidia,
Quem mox reſtituet Chriſtus;
Quo redeunte, peris.
Ecce, venio cito, et merces mea mecum eſt.

(8) *INSCRIPTION.*

Votum Æternitas.

Auguſti 3, 1599, Richardo Nevillo, Armigero, Annæ, quæ Uxori ejus Thomas Nevillus, hujus Eccleſiæ Decanus, Filius, tam Patri optimo, quam Matri dulciſſimæ omnibus amoris atque obſervantiæ nexibus divinctiſſimus; nec non Thomæ Nevillo fratri, qui in eodem tumulo conquieſcit, chariſſimo, hoc pietatis atque obſequii Monumentum, perpetuæ Memoriæ ergo, poſuit.

Richardus Nevillus, D.

Ortus ſui ſedem habuit Comitatum Nottinghamium; Patrem Fratrem-

C

glorious reſurrection and immortality, which God, the Redeemer of mankind, purchaſed with his moſt precious blood, for me a moſt miſerable ſinner: In this hope I lived, and in it (in ſpite of the Fleſh, the World, Death, and the Devil) I die, in the Year of my Age — in the year of Chriſt's Incarnation, 1614, the 4th of October. 'Tis ſufficient (good ſpectator) to know what I inform you. Farewell.

O God! in thee have I put my truſt, ſuffer not eternal ſhame to cover me.

O Death, where is thy victory?
O Grave, where is thy ſting?

In ENGLISH.

The body of Alexander Nevil, &c.

Death, wherefore do you rage!
Why oppreſs with your malice
Whom Chriſt will ſhortly reſtore;
At whoſe return you are deſtroy'd.
Behold, I come quickly, and my reward is with me.

(8) *In ENGLISH.*

Eternity is my Wiſh.

August 3, 1599, Thomas Nevil, Dean of this Church, erected this Monument of his duty and love, to the perpetual Memory of the beſt of Fathers, and moſt indulgent Mother, Richard Nevil, eſq; and Anne his Wife, bound thereto by ſtrict love and regard, as likewiſe to his dear Brother Thomas Nevil, who reſts in the ſame tomb with them.

Richard Nevil,

Was born in Nottinghamshire; his Father and elder Brother were Sir

que

Very near the door of Dr. Nevil's chapel, againſt the wall, is an elegant monument in white marble, executed by Ryſbrack, repreſenting two Boys, one of whom is leaning on a broken pillar, and holding a ſerpent with its tail in its mouth, the emblem of eternity. The other has in his hand a flaming heart. (9)

qûe natu maximum ALEXANDRUM & ANTHONIUM, auratos Milites. Animo fuit generoſo & vere Chriſtiano: Juvenis aulæ vixit; Senior factus, ultimam provectioris ætatis partem CANTUARIÆ perhoneſte ac laudabiliter tranſegit. Uxorem duxit ANNAM Dn. GUALTERI MANTILLI Equitis aurati et Dn MARGARETÆ Matronæ eximiæ (quæ primum defuncto eodem GUALTERO, Dn. GULIELMO HAULT, dein Dn. JACOBO HALESIO Equiti denupſit) filiam, Mulierem boni æmulam mali reſciam, vanitatum contemtricem, ſinceræ charitatis officiis mirifice intentam; MARIÆ inſtar ad Jeſu pedes jugiter ſedentem; rarum denique tam invita quam in morte Fidei, Pudoris, Innocentiæ, Pietatis, exemplum.

(9) *INSCRIPTION.*

H. S. E. JOANNES SYMPSON, Armiger,
Quem unicum pater JOANNES, Juridicus, NICOLAI primogenitus
Superſtitem reliquit:
Cui juveni, indoles optima, ſolertiaque indefeſſa
Bonarum artium, præſertim Medicinæ,
In Academia Oxon. Collegio Merton.
ſtudiis facilem aperuere viam:
A vitæ inſtituto feliciter inito,
Privatæ ſcilicet literiſque præcipue occupatæ,
Lapſa nunquam Viro conſuetudo deflexit,
Non ita tamen ut qui ſibi ſoli vixerit,
Homo enim perpaucorum hominum nulliſque Officiis impar
Mariti, Patris, Amici, Civis,

ALEXANDER and Sir ANTHONY NEVIL, Knights. He had a generous and truly Chriſtian Soul; his Youth he ſpent at court, and when grown old, the decline of life at CANTERBURY, with honour and eſteem. He married ANN, daughter of Sir WALTER MANTEL, Knight, and the Lady MARGARET an excellent Matron, (who, after Sir WALTER's death, married Sir WM. HAULT; and laſtly, Sir JAMES HALES, Knight) a Woman emulous of good, ignorant of evil, a deſpiſer of vanity, very intent on offices of ſincere charity, ſitting like MARY conſtantly at Jeſus's feet; laſtly, both in life and death, a ſingular inſtance of Faith, Modeſty, Innocence and Piety.

(9) *In ENGLISH.*

Here lies the body of JOHN SYMPSON, Eſquire,
The only ſurviving ſon of JOHN, a Lawyer,
The firſt born of NICHOLAS SYMPSON,
A moſt fertile genius, and indefatigable quickneſs of parts,
Opened to him, when a youth,
An eaſy path to the ſtudy of the liberal arts, and particularly Phyſic,
At Merton Col. Oxford.
When a man,
He never deviated from the courſe of Life he had ſo happily begun,
That is, a private one.
And chiefly addicted to letters,
Yet he did not live for himſelf alone;
For he was equalled by few,
and equal to every Duty of
A Huſband, Father, Friend and Citizen,

Pietate

A little diſtance from this monument, againſt the wall, is one with an inſcription (o), the letters of which are much defaced by age, and are ſcarce legible.

Having ſurveyed the monuments in the ſouth iſle of the nave, we return to thoſe in the north iſle.

Oppoſite the monument of John Porter, eſq; againſt the north wall, is a monument for Thomas Sturman, who died the 15th of January, 1632 (1).

Pietate ſingulari; moribus antiquis, dignitate quâdam inſitâ,
Nec non ſermonis affabilitate ſuaviſſimâ,
Pro re nata partes primas ſuſtinere calluit.

Conjugi benemerenti 3 Junii 1748, Æt. 63.
Defuncto MARIA P. C.

Such were his ſingular piety,
Priſtine manners, natural dignity, and
ſweet affability of ſpeech.

To her moſt worthy huſband,
Deceaſed the 3d of June, 1748, aged 63,
His Wife MARY
Has conſecrated this Monument.

(o) He that's impriſon'd in this narrow room,
Wer't not for cuſtom, needs nor verſe nor tomb;
Nor can from theſe a memory be lent
To him who muſt be his tomb's monument.
And by the virtue of his laſting fame,
Muſt make his tomb live long, not it his name;
For when this gaudy Monument is gone,
Children of th' unborn world ſhall ſpy the ſtone
That covers him, and to their fellows cry,
'Tis here, 'tis hereabout, Berkeley does lie.
To build his tomb then is not thought ſo ſafe,
Whoſe virtue muſt outlive his epitaph.

(1) THOMAS STURMAN

Reverendis Dri JOHAN BOYS & Dri ISAAC BARGRAGE hujus Cathædralis Eccleſiæ Decanis, a Rationibus, Fidelis Oeconomi Exemplar, hic (Prope) jacet. Obiit 15 Jan. Anno Salutis 1632.

Probi hominis (optime ſibi noti) Epitaphium Saxeum fere obliteratum D. JOHAN BARGRAVE Vice Decanus, dictorum Decanorum Nepos, Tranſcribendum ſuper aurichaleum et reponendum curavit Anno Salutis 1679.

THOMAS STURMAN

Auditor to the Reverend Dr. JOHN BOYS, and Dr. ISAAC BARGRAVE, Deans of this Cathedral Church, and a pattern of fidelity and Oeconomy, lies near this place. He died January 15, 1632.

Dr. JOHN BARGRAVE, Vice-Dean, grandſon of the above-mentioned Deans, cauſed the Epitaph on ſtone of this worthy man (well known to him) being almoſt obliterated, to be replaced and new gilt, 1679.

At a ſmall diſtance from this monument lies buried Orlando Gibbons, who was born at Cambridge, and educated in the Univerſity of Oxford; where, in 1622, he ſupplicated for his degree as Doctor of Muſic, but whether he was admitted does not appear. He was an excellent muſician, eſteemed in that time, and compoſed ſeveral church ſervices and anthems, and other muſical pieces. He was made Organiſt of the King's chapel, and being commanded to attend the King's nuptials at Canterbury, he died here of the ſmall-pox, being then about 43 years old. There is a monument againſt the wall for him. (2).

At a little diſtance, againſt the wall, is a ſtone table, for ADRIAN SARAVIA, D. D. (3).

(2) *INSCRIPTION.*

ORLANDO GIBBONS CANTABRIGIÆ inter Muſas & Muſicam, ſacræ R. Capellæ Organiſtæ, Sphærarum harmoniæ digitorum, pulſu æmulo Cantionum complurium quæque cum non canerit minus quam canuntur conditori; Viro integerrimo & cujus vita cum arte ſuaviſſimis moribus concordiſſime certavit; ad nupt. C. R. cum M. B. Dorobern, accito ictuque heu ſanguinis crudo & crudeli fato extincto, choroque cœleſti tranſcripto die PENTECOSTES A. D. N. MDCXXV. ELIZABETHA conjux, ſeptemque ex eo liberorum parens, tanti vix doloris ſuperſtes, mœrentiſſimo mœrentiſſima P. vixit A. M. D.*

* Sc.—Annos—Menſes—Dies

(3) *INSCRIPTION.*

Dilecto Conjugi HADRIANO de SARAVIA MARGARETA WIITS, adhuc ſuperſtes, qua cum ille nuptias ſecundo iniit, Annoſque ſex piè & feliciter vixit, Memoriale hoc ſincerum licet exiguum amoris ſui quaſi pignus ponendum curavit: Fuit is dum vixit Theologiæ Doctor egregius, Cathedralis hujus Eccleſiæ Prebendarius, meritiſſimus vir, in omni literarum genere eximius, pietate, gravitate, ſuavitate morum ingenii;

(2) *In ENGLISH.*

To ORLANDO GIBBONS of CAMBRIDGE, born among the Muſes and Muſick; Organiſt of the Royal Chapel, emulating by the touch of his fingers the harmony of the Spheres; Compoſer of many Hymns, which ſound his praiſe no leſs than that of his Maker: A man of integrity, whoſe manner of life, and ſweetneſs of temper, vied with that of his art; being ſent for to Canterbury, to attend the nuptials of King Charles and his Queen, he died of the ſmall pox, and was conveyed to the heavenly Choir on Whitſunday, in the year 1625. ELIZABETH, his wife, who bore him ſeven children, little able to ſurvive ſuch a loſs, to her moſt deſerving huſband hath, with tears, erected this monument. He lived — years — months — days.

(3) *In ENGLISH.*

To her beloved huſband, ADRIAN DE SARAVIA MARGARET WIITS, ſtill living, his ſecond wife, with whom he lived piouſly and happily ſix years, placed this ſincere though ſmall memorial as a pledge of her love. He was in his life time an excellent Doctor of Divinity, a Prebendary of this Cathedral Church, a moſt worthy man, eminent in all kinds of learning, remarkable for piety, gravity, ſweetneſs of man-

On his graveſtone was an inſcription, (4) now in great meaſure defaced.

Of this learned and remarkable perſon, it will be neceſſary to give ſome particular account. After he was invited to the Univerſity of Leyden, and incorporated Doctor in Divinity, about the year 1582 he became preacher to the French church there; and about five or ſix years after came into England, and taught ſchool in ſeveral places, particularly the free-ſchool at Southampton; but growing in eſteem for his learning, he was preferred to be Prebendary of Glouceſter, then to a Prebend in this church; and upon Dr. Andrews's preferment to the Deanry of Weſtminſter, he ſucceeded him as Prebendary of that church. While he lived at Canterbury, he was well known to Mr. Hooker, author of the Eccleſiaſtical Polity; he was in eſteem with Archbiſhop Whitgift, and no ſmall oppoſer of Theodore Beza, and the Miniſters of the Low Countries. He wrote againſt Beza in defence of Epiſcopacy, when that perſon officiouſly interfered with our church affairs, by adviſing the Chancellor of Scotland to abrogate it; he took much pains in tranſlating the Bible, in the beginning of the reign of King James, and wrote ſeveral treatiſes, as, *De diverſis miniſtrorum Evangelii gradibus.*—In Engliſh; *Of the divers Degrees of the Miniſters of the Goſpel.—Of the Honour which is due to the Prieſts and Prelates of the Church—Of Sacrilege and the Puniſhment thereof—Of Chriſtian Obedience to Princes.* His works were collected together, and printed at London, in the year 1611.

ſignis; ſcriptis clarus, fide planus, & bonis operibus dives valde, natione BELGA, natus HEDINÆ Arteſiæ Rexit quondam LUGDUNI Batavorum, ANGLIAM petiit primò ſub initium Regni beatæ Memoriæ ELIZABETHÆ. Doctor (Lugduni ante creatus) OXONIÆ poſt incorporatus eſt.

In memoria æterna erit Juſtus, 1612.

(4) *INSCRIPTION.*

Hic inhumata jacent corpora ADRIANI SARAVIA, eique prius nuptæ CATHERINÆ D'ALLES; obiit ille placidè in Domino, Anno Ætatis ſuæ 82. ſalutis noſtræ 1612, Jan. 25. Hæc 2 Feb. 1605, Anno à nuptiis 15.

ners; diſtinguiſhed by his writings, orthodox in his faith, and rich in good works; a native of the Low COUNTRIES, born at HEDIN, in Artois. He was formerly regent at Leyden; he firſt came to England at the beginning of the reign of ELIZABETH of bleſſed Memory. Having before been created Doctor at Leyden; he was afterwards incorporated at OXFORD. The righteous ſhall be had in everlaſting remembrance, 1612.

(4) *In ENGLISH.*

Here lie interred the bodies of ADRIAN SARAVIA, and his firſt wife CATHERINE D'ALLEZ. He calmly died in the Lord, in the 82d year of his age, Jan. 25, 1612; ſhe Feb. 2, 1605, having been married 15 years.

A few

A few paces from the ſtone table of Dr. Saravia, on an handſome marble monument adjoining to the wall, is the following inſcription for Sir John Boys, knt. (5)

This monument was abuſed in the grand rebellion, but was afterwards repaired by Grotius Boys, as appeared by the inſcription upon a table behind a child's cradle, which was broken away. (6)

Next to this monument of Sir John Boys. knt. is one for Dr. Turner, Prebendary of this church, and Vicar of Greenwich. (7)

(5) *INSCRIPTION.*

JOHANNI BOYS è familiâ de FREDVILE, Equiti Aurato, juris ANGLICANI conſultiſſimo, quinque Archiepiſcopis CANTUARIÆ in temporalibus Seneſchallo, tribus quinque portuum cuſtodibus in eorum Cancellariâ Aſſeſſori, Civitatis CANTUARIÆ Recordatori, HOSPITALIS JESU in Suburbio FUNDATORI, viro pietate, gravitate, & manſuetudine ſingulari: Qui duas duxit Uxores, DOROTHEAM PAWLEY, & JANAM WALKER, ſed nullâ prole relictâ, Chriſto Servatori devotam Animam reddidit Die xxviii AUGUSTI, Anno ſalutis 1612, ætatis ſuæ 77.

(6) *INSCRIPTION.*

Digniſſimi viri MNHMOΣYNHN inſtauravit Ds. GROTIUS BOYS, qui maluit hoc fore parentis ſui quam belli pluſquam civilis (quod nec morruis pepercit) Monumentum; is apud BETSANGERIUM ſuum ſepultus cum avis, proaviſque, & Patre GALFRIDO BOYS, Arm. hic non obliviſcendo. Quis deſiderio ſit pudor aut modus tam chari doctique capitis? Dubium ſane, utrum magis ſuavitate morum, an literis politioribus eniteret: Amicorum deliciæ & dolor: Cæteras laudes ſilet quas non capit nimis anguſtum marmor.

(7) *INSCRIPTION.*

Prope hoc marmor quod mortale habuit reliquit Vir pietate, doctrinâ, & morum ſuavitate inſignis, JOHANNES TURNER, S. T. P. Qui in defenden-

(5) *In ENGLISH.*

To SIR JOHN BOYS, of the family of FREDVILE, Knight, a learned Lawyer; Steward of the temporalities to five Archbiſhops of CANTERBURY; Aſſeſſor in this Court to three Wardens of the Cinque Ports, Recorder of the City of CANTERBURY; Founder of JESUS HOSPITAL in the Suburbs; a man of ſingular piety, gravity and mildneſs: He married two Wives, DOROTHY PAWLEY, and JANE WALKER, but leaving no child, he reſtored his devoted Soul to Chriſt his Saviour, AUGUST 28, 1612, aged 77.

(6) *In ENGLISH.*

GROTIUS BOYS renewed the MEMORIAL of this moſt worthy Man, chuſing that this ſhould rather be the Monument of his relation than of that more than civil war which ſpared not even the dead: He was buried at his ſeat of BETSHANGER, with his anceſtors and his Father GEOFFRY BOYS, Eſq; here, not to be forgotten. Can we ever bluſh or ceaſe to mourn for one ſo beloved and learned? It is indeed doubtful whether he moſt excelled in ſweetneſs of manners, or in polite literature; the delight and grief of his friends. As to his other praiſe the too ſcanty marble is ſilent and cannot contain them.

(7) *In ENGLISH.*

Near this marble reſts all that is mortal of JOHN TURNER, D. D. a man for piety, learning, and ſweetneſs of manners remarkable; an indefatigable

dis

At a little diſtance from this monument is a tomb-ſtone for Doctor Boys, of Fredville, and his ſecond daughter, Elizabeth Boys. (8)

dis Eccleſiæ ANGLICANÆ Juribus ſtrenuum ſe geſſit Athletam, in aſſerendâ Doctrinâ Redemptionis Salvatoris noſtri Myſtam pium, in debito Regi obſequio præſtando ſubditum fidelem. UTOXETER in COM. STAFFORD, eum naſcentem cunis excepit Anno Domini MDCLX Die XVI NOVEMBRIS, Schola Patria in primis Doctrinæ Elementis erudivit; Collegium S. S. Trinit. CANTAB. ad penitiora ſcientiarum adita inveſtiganda admiſſum Brabeis & Honoribus auxit: Quem Schola in ERICA NIGRA Ludimagiſtrum Doctiſſimum, Eccleſia ad Orphano trophium ædis Chriſti Lond: Præconem diſertiſſimum, GRENOVICUM Paſtorem fideliſſimum, habuit; cui Canonicatum in Eccleſiâ Cathedrali LINCOLN. Gratia Epiſcopi, in Metropoliticâ CANTUARIENSI, Regia aſſignavit. Uxorem duxerat SARAM TUCKER, Clerici in agro SUFFOLCIENSI filiam. Ex quâ filium & filias duas genuit: Tandem cum nihil in rebus humanis firmum & ſtabile, Febri correptus in domo ſuâ CANTUARIENSI, ſexagenariâ major, extremum obiit Diem, Anno Reparatæ Salutis 1720. 7 DECEMB. Vidua hoc Pietatis Monumentum poſuit.

(8) *INSCRIPTION.*

Hic requieſcit Corpus Ds. THOMÆ BOYS de FREDEVILLE, qui Uxorem duxit Filiam RICHARDI ROGERS, S. T. P. hujus Eccleſiæ Decani & Archiepiſcopi CANTUARIENSIS Suffraganei; Vir ſui ſeculi & Antiquæ Familiæ Decus; cæteris obliteratis, hoc tantum ex Epitaphio commemorandum reſtat: In memoria æterna erit Juſtus. Sub eodem tumulo conditur quod mortale eſt Dominæ ELIZABETHÆ BOYS, Filiæ natu ſecundæ Dni. GULIELMI BOYS, Eq. Aurati, M. D. Viri prædicti Pronepotis. Ob. anno Salutis MDCCXXII, æt. XXIII.

aſſertor of the Rights of the Church of ENGLAND, the Doctrine of the Redemption of our Bleſſed Saviour; a faithful ſubject and truly loyal to his Prince; to whom UTOXETER, in the COUNTY of STAFFORD gave birth, Nov. 16, 1660, whom a country ſchool inſtructed in the firſt Rudiments of Learning; and Trinity College, CAMBRIDGE, admitting him to the inmoſt receſſes of ſcience, adorned him with Rewards and Honours. He was the learned Maſter of a School at BLACKHEATH, an eloquent Preacher at Chriſt Church, London, and a faithful Paſtor at GREENWICH. By favour of the Biſhop of LINCOLN he was Canon of LINCOLN; and, by the King's favour, of this Metropolitan Church of CANTERBURY. He married SARAH TUCKER, a Clergyman's daughter in SUFFOLK, who bore him one ſon and two daughters. At length, nothing here being firm and ſtable, he died of a fever in his houſe at CANTERBURY, the 7th of DECEMBER, 1720, aged 61 years. His Widow, in pious regard, erected this Monument.

(8) *In ENGLISH.*

Here reſts the Body of Dr. THOMAS BOYS, of FREDEVILLE, who took to Wife the Daughter of RICHARD ROGERS, D. D. Dean of this Church, and Suffragan of the Archbiſhop of CANTERBURY; a Man, the ornament of an ancient Family, and of the age he lived in; this only his Epitaph preſerves in memory: The juſt ſhall be had in eternal remembrance. Under the ſame tomb is interred the mortal part of Mrs. ELIZABETH BOYS, ſecond Daughter of Sir WILLIAM BOYS, Knt. M. D. great grandſon of the aforeſaid; ſhe died in the year 1722, aged 23 years.

Next

Next to Dr. Turner's monument, againſt the wall, is a handſome monument for Dr. Colf, born in France, and educated at Chriſt-church in Oxford; afterwards Prebendary and Vice-dean of this church; he died in 1643, aged 63 years, as appears by the inſcription. (9)

Having ſurveyed the SIDE ISLES of the BODY, we now proceed to the

SOUTH CROSS.

NOT far from the entrance of this, is buried the famous and learned Meric Caſaubon, ſon of the learned Iſaac Caſaubon. He was born in the city of Geneva, in September 1599, was brought when young into England by his father, and inſtructed till his fifteenth year at a private ſchool; at that age he was ſent to Chriſt-church in Oxford, and ſoon after elected ſtudent of that college, and took his degrees in Arts, that of Maſter in 1621; at which time King James took notice of him for a defence of his father, publiſhed againſt the calumnies of a Roman Catholic, and ſoon after he was beneficed at Bledon in Somerſetſhire, by Biſhop Andrews of Wincheſter; about which time he deſigned to have gone on againſt Baronius's Annales, where his father had left off; but the troubles ariſing in England, he was prevented from proſecuting his deſign, and was forced to ſell moſt part of his books; and after twenty years, for ſo long theſe troubles continued, he was grown ſo old and infirm, that he was obliged to deſiſt. In the beginning of the Grand Rebellion he was much eſteemed by Arch-

(9) *INSCRIPTION.*

Hæc, quam vides, Lector, Memoriala in Gratiam Reverendi Viri RICHARDI COLFE, Sacræ Theologiæ Ds. hujus Eccleſiæ Præbendarii, poſita hic eſt. Natus is CALETI, ANGLIAM petiit adhuc parvulus, ſtuduit OXONII in Æde Xti; longum gravis morbi tædium patientiſſime ferens atq; in ea quam verbo et vita profectus eſt fide uſq; ad finem perſeverans anno Ætatis circiter LXIII et Incarnat. MDCXIII die OCTOB. VII cum adhuc ejuſdem Anni in hac Metropolitica Eccleſia Vice-decanus eſſet, placidiſſime in Deo obdormivit.

(9) *In ENGLISH.*

This Monument, Reader, was placed for the Reverend RICHARD COLF, D. D. Prebendary of this Church; he was born at CALAIS, whence, when young, he came into ENGLAND, and ſtudied at CHRIST-CHURCH in OXFORD; after patiently enduring a grievous diſtemper, and perſevering to the laſt in that faith he taught, and in which he lived, in the 63d Year of his age, he ſweetly ſlept in the LORD, on the 7th day of OCTOBER, 1613, being then Vice-Dean of this Metropolitical Church.

biſhop

biſhop Laud, who preſented him to the Rectory of Ickham, four miles from Canterbury, and to a prebendal ſtall in this church. And in 1636, he was created Doctor in Divinity by the command of King Charles and his Queen, then at Oxford. In the beginning of the civil war he loſt his preferments, and lived retired. After the King's martyrdom in 1649, Cromwell ſent ſeveral times to prevail with him to write the hiſtory of the Civil War; but he declined it, as being unfit for that employment, and could not ſo impartially engage in it, but that his ſubject would force him to make ſuch reflections as would be ungrateful, if not injurious to Cromwell; however, tho' Cromwell failed in this project, to witneſs his value for him, he tendered three or four hundred pounds to be lodged in a bookſeller's hands for him, which he likewiſe refuſed. About that time Chriſtina, Queen of Sweden, invited him to take the government of one or more of her Univerſities; but he reſolved to end his days in England: And after the reſtoration, being reſtored to his ſpiritualities, he died in 1671 (o).

(o) *INSCRIPTION.*

Sta & Venerare, Viator.

Hic Mortales Immortalis Spiritus exuvias depoſuit MERICUS CASAUBONUS.

Magni Nominis / Eruditique Generis } par hæres.

Quippe qui habuit,

Patrem ISAACUM CASAUBONUM
Avum HENRICUM STEPHANUM
Proavum ROBERTUM STEPHANUM.

Heu quos Viros! Quæ literarum lumina! Quæ Ævi ſui decora! Ipſe Eruditionem per tot erudita capita traductam excepit, exoluit, & ad Pietatis (quæ in ejus pectore Regina ſedebat) Ornamentum & Incrementum feliciter conſecravit: Rempublicamque literariam multiplici rerum & linguarum ſupellectile locupletavit. Vir, incertum, doctior an melior, in pauperes Liberalitate, in amicos Utilitate, in omnes Humanitate, in acutiſſimis longiſſimi morbi tormentis Chriſtiana Patientia inſignioſſimus. Gaudeat primatia hæc

(o) *In ENGLISH.*

Stay, Traveller, and Reverence!
Here MERIC CASAUBON diveſted himſelf of the mortal Remains of his immortal Spirit:
Of a great Name and a learned Race } the worthy Heir.
Having for his
Father ISAAC CASAUBON,
Grandfather HENRY STEPHENS,
Great Grandfather ROB. STEPHENS.

Alas, what Men! What Prodigies of Learning! What Ornaments of their Age! He having received his Learning, as by inheritance, deſcending from ſo many learned anceſtors, improved it; and to the Ornament and Increaſe of Piety (which ever ſat as Queen in his breaſt) happily conſecrated it. He alſo enriched the Republic of Letters with a manifold treaſure of things and languages. It is hard to ſay whether he was more diſtinguiſhed for learning or piety, for his Liberality to the poor, his communicative Temper to his friends, his Humanity and tenderneſs to all, or for his enduring the moſt exquiſite tortures of a lingering diſtemper with a Chriſtian Patience. This firſt of Churches

In a compartment againſt the ſouth-weſt pillar of the great tower, is a handſome monument for Mrs. Frances Holcombe, wife of the late Dr. Samuel Holcombe, Prebendary of this church (1).

Againſt the ſame pillar is a white marble monument for Samuel Holcombe, D. D. (2)

Eccleſia Primariis Canonicis CASAUBONIS ambobus; qui eundem in Eruditione, quo Ipſa in Eccleſiarum Serie, Ordinem obtinuerunt. Obiit noſter pridie Idus Julii, ANNO 1671. Ætatis ſuæ 75. Canonicatus ſui 46.

(1) *INSCRIPTION.*

Juxta
Hoc Marmor ſitum eſt
Quicquid mori potuit
FRANCISCÆ HOLCOMBE,
Reverendi Viri S. HOLCOMBE, S.T.P.
et hujus Eccleſiæ Canonici, Uxoris.
Fœminæ prudentis, piæ, pudicæ,
Non ſolum Conjugi ſuo dilectiſſimæ,
Sed et ab omnibus plurimè eſtimandæ;
Parentes habuit
GALFRIDUM HETHERINGTON,
LONDINENSEM, Generoſum,
Et SUSANNAM ex antiqua WILMERORUM ſtirpe
In Agro EBORACENSI oriundam. E quatuor quos enixa eſt Liberis,
SUSANNA præmaturâ morte eſt abrepta,
FRANCISCA, SAMUEL, ANNA, ſuperſunt,
Poſt graves et longos corporis dolores,
Quos tamen invicta patientia
Reddidit leviores,
Tandem XXX die menſis MARTII,
Anno Dom. 1725, ætatis 62,
Piè ac religioſè prout vixerat obiit,
Plorantibus undiq; Amicis.

(2) *INSCRIPTION.*

H. S. E.
SAMUEL HOLCOMBE, S. T. P.
Hujuſce Eccleſiæ Canonicus;
Vir ſane integritate morum ſimplex,

may boaſt of having for her Prebendaries, both the CASAUBONS, the firſt of Men, who held the ſame rank among the learned, that ſhe holds among the Churches. Our CASAUBON died on July 16, 1671. in the 75th year of his Age, and the 46th of his Canonſhip.

(1) *In ENGLISH.*

Near this Monument lie
The remains of FRANCES HOLCOMBE,
Wife of the Reverend
SAMUEL HOLCOMBE, D. D. and
Prebendary of this Church;
A prudent, pious, and virtuous woman,
Much beloved,
Not only by her huſband,
But by all exceedingly eſteemed.
She was the daughter of
GEOFFRY HETHERINGTON, of
LONDON, Gent.
And SUSAN his Wife, of the ancient
Family of WILMER,
In the County of YORK.
Of four Children which ſhe bore,
SUSAN died in her infancy,
FRANCES, SAMUEL and ANN ſurvive.
After a long and painful diſeaſe,
Which by her unconquered patience
She rendered lighter,
At laſt, on the 30th day of MARCH,
In 1725, aged 62,
As ſhe lived, ſhe piouſly and religiouſly
Died,
Amidſt the general grief of her Friends.

(2) *In ENGLISH.*

Here lie the remains of
SAMUEL HOLCOMBE, D. D.
Prebendary of this Church,
A man
Of ſound integrity, ſimple manners,

Againſt the wall is affixed a monument for Miſs Jane Hardres, daughter of Sir Thomas Hardres, knt. a family of ancient continuance in this county, ever ſince the conqueſt. In which time, Robert de Hardres held land at Hardres, at which place the family have continued till now. A deſcendant of this family was a great benefactor to this convent. Philip de Hardres was a perſon of note in King John's reign. William de Hardres was Member of Parliament for Canterbury, in the 1ſt, 2d, and 7th years of Edward II, as was his father under Henry III. Another of this family was a Juſtice of the Peace, in the reign of Henry IV. and Henry V. Edmund and Thomas are in the liſt of Gentry in the time of Henry VI. Richard Hardres was High Sheriff of this county, 30 Elizabeth. Sir Ralph Hardres was living in Philipott's time. Sir Thomas Hardres was Member of Parliament for Canterbury, 31ſt Charles II. With the late Sir William Hardres the title of Baronet became extinct.

The Arms are—*Gules, a lion rampant, ermine, debruiſed by a chevron, or.* (3)

Et in ſacris imprimis eruditus:
Veram ſtrenue coluit Religionem,
Doctrinâ et Exemplo
Chriſtianus.
Ob. Apr. die 1mo. Æt. Anno 96.
Salutis 1761.
SAMUEL HOLCOMBE, A. M. Eccl.
Vigorn. Canon.
Et FRANCISCA, Filii ejus,
Hoc Monumentum poſuere.

And deeply verſed in ſacred literature;
He ſtrenuouſly practiſed true religion,
Being a Chriſtian
Both in Doctrine and Example.
He died the 1ſt day of April, in the
year 1761, aged 96 years.
SAMUEL HOLCOMBE, M. A.
Prebendary of Worceſter,
And FRANCES his children, erected
This Monument.

(3) *INSCRIPTION.*

H. S. M.

JANÆ HARDRES, THOMÆ HARDRES Equitis aurati Servientis Dom. Regis ad Legem, & Philadelphiæ Uxoris ejus, unicæ Filiæ, perantiquo ſtemmate oriundæ. Virgo tam Naturæ quam Mentis Dotibus eximiè decorata, omnibus, præcipuè Parentibus, valdè obſequioſa, precibus aſſidua, indigentibus larga, Moribus conſpicua vere niveis, placida & affabilis, Forma & Decore præſtans, cognatis chara, & ab omnibus quibus nota, maximè deplorata. Animam

(3) *In ENGLISH.*

To JANE HARDRES, only daughter of Sir THOMAS HARDRES, Knight, King's Serjeant at Law, and PHILADELPHIA his Wife, deſcended from a very ancient family; a Virgin eminently adorned with all the gifts of body and of mind; obedient and reſpectful to all, but eſpecially to her parents; conſtant in her prayers, charitable to the poor; remarkable for her unſtained Manners; of a pleaſing and agreeable Perſon, and an extraordinary Beauty; dear to her relations, and much lamented by all

mam

On one ſide of the entrance into Saint Michael's chapel, againſt the wall, is a monument for Dr. John Battely (4).

On the other ſide of the chapel is a plain marble table monument for the Rev. Herbert Randolph, M. A. (5)

mam Deo libenter reſignabat undecimo die MARTII An. Salutis 1675. Ætatis 20.

O vos ſelectiſſimæ ſodales adeſte, ſi quid Juvenilis Ætas, ſi parentum Amor flagrantiſſimus, fratrumq; ΞTORTH, ſi res affluentior, ſi denuo denſa amicorum Corona, quid valuiſſent, etiam nunc vobis intereſſem ſuperſtes; ſed Deo aliter viſum: Hoc ſaltem vos exoratos velim, Ad blandienti Mundo diſcite diffidere.

(4) *INSCRIPTION.*

H. S. E.

JOHANNES BATTELY, S. T. P. Buriæ Sti. EDMUNDI in SUFFOLCIA natus, Collegii S. S. Trinitatis CANTABRIGIÆ Socius, a Sacris Domeſticis Reverendiſſimo WILLIELMO SANCROFT, Archi-Epiſcopo CANTUARIENSI: A quo meritiſſima accepit præmia, Rectoriam de ADISHAM prope hanc Urbem, hujus Eccleſiæ Metropoliticæ Canonicatum, hujuſq; Diæceſeos Archi-diaconatum; quæ omnia ſumma cum Fide et Prudentiâ adminiſtravit munia: Vir integerrima in Deum Pietate, honeſtiſſimis et ſuaviſſimis moribus, Excellenti Divinarum & humanarum Literarum ſcientiâ, Singulari in Egenos Beneficentiâ, in ſuos Charitate, Candore et Benignitate in omnes. His tot præclaris Dotibus hanc Baſilicam, totamq; Eccleſiam ANGLICANAM inſigniter ornavit: Obiit OCTOB. X. Anno Dom. MDCCVIII. Ætatis ſuæ LXI.

(5) *INSCRIPTION.*

H. S. E.

HERBERTUS RANDOLPH, A.M. Filius HERBERTI RANDOLPH

that knew her. She willingly reſigned her ſoul to GOD in the year 1675, in the 20th year of her Age.

Attend, O my choice Companions! If blooming youth; if the moſt tender Affection of parents, and the Love of Brothers; if affluence of wealth; if a large circle of Friends, would have availed any thing, I had ſtill continued among you; but God decreed otherwiſe; therefore take this warning from me.

Learn to diſtruſt a flattering World.

(4) *In ENGLISH.*

Here lies the body of JOHN BATTELY D.D. born at St. EDMUND's BURY, in SUFFOLK, Fellow of Trinity College in CAMBRIDGE, and one of the domeſtic Chaplains to his Grace, WILLIAM SANCROFT, Archbiſhop of CANTERBURY, by whom he was rewarded, firſt with the Rectory of ADISHAM, near this City, then with a Canonry in this Metropolitical Church; and laſtly, with the Archideaconry of this Dioceſe; in all which preferments he acquitted himſelf with the utmoſt Prudence and Fidelity. He was a man of ſtrict Piety towards God; of an honeſt and ſweet diſpoſition of mind; of Excellent knowledge in Divine and human Learning; of Singular Charity to the Poor; of Munificence to his Friends, and Candour and good will towards all; With theſe noble endowments he greatly adorned this Cathedral, and indeed the whole Church of ENGLAND. He departed this life, October 10, in the Year of our Lord 1708, and in the 61ſt of his Age.

(5) *In ENGLISH.*

Here lie the remains of HERBERT RANDOLPH, M.A. Eldeſt ſon of HERBERT RANDOLPH,

Ex

St. MICHAEL's CHAPEL.

THIS is often called the Warrior's Chapel, from ſeveral memorials of military men being preſerved here, whoſe bodies were depoſited elſewhere. In the middle of it is a ſtately and magnificent monument of marble and alabaſter, having the cumbent figure of a lady between two armed knights at full length. That in the middle repreſents Margaret Holland, third daughter of Thomas Holland, Earl of Kent, who was beheaded for treaſon againſt Henry IV. The effigy on her left hand repreſents her firſt

Ex hâc Civitate Armigeri,
Et Mariæ, Uxoris ejus, Filiæ
Joh. Castilion Decani Roffenſis,
Natu maximus.
Uxorem duxit Catharinam Filiam
Edwardi Wake, S. T. P.
Hujus Eccleſiæ Prebendarii;
Et poſt hujus mortem,
Mariam Filiam Nathanielis
Denew Armigeri:
Filium ex Catharina Uxore ſuperſtitem reliquit unicum,
Herbertum.
Filias itidem duas, Mariam, et
Elizabetham.
Diem obiit ſupremum Sept. 1mo,
A. D. MDCCLV, Ætatis ſuæ LXII.
In Academia Oxoniensi enutritus,
primo Ædis Xti Commenſalis
Deinde Coll: Omn: Anim: Socius,
Muſarum cultor eximius floruit:
Omni elegantioris Literaturæ genere perpolitus,
Ad ſeveriora Theologiæ ſtudia poſtmodum ſe contulit.
Merita ejus Archiepiſcopum optimum non diu latebant:
Cujus gratiâ Rector de Deal et Woodchurch,
Et Concionator in hâc Eccleſiâ extitit.
Vir erat egregiis animi
Dotibus ornatus, ingenio acri,
Judicio limato,
Induſtriâ indefeſſâ,

Of this City, eſq;
And Mary his Wife, daughter of
John Castilion, Dean of Rocheſter;
He married Catherine,
Daughter of Edward Wake, D. D.
Prebendary of this church;
And after her death he married Mary,
Daughter of
Nathaniel Denew, Eſq;
He left one ſon,
Herbert, by Catherine his Wife,
And two daughters,
Mary and Elizabeth.
He died the firſt of September,
In the Year of our Lord 1755, and
In the 62d of his Age.
Educated in the Univerſity of Oxford,
He was firſt
A Gentleman-Commoner
Of Chriſt-Church, and then
A Fellow of All-Souls College;
He was a great lover of the Muſes, and well accompliſhed
In every kind of polite Literature;
Afterwards he applied himſelf
To the more ſevere ſtudies of Divinity;
His merit was not long
Concealed from the excellent Archbiſhop
By whoſe favour he became
Rector of Deal and Woodchurch,
And a Preacher in this Cathedral;
He was a Man of excellent Parts, of Quick wit, acute diſcernment, and
Indefatigable induſtry;

Multiplici

husband, John Beaufort, Earl of Somerset, eldest son of John of Gaunt, Duke of Lancaster, by Catherine Swinford, and half brother to King Henry IV. He was born before marriage, and legitimated by Act of Parliament. He was created Earl and Marques of Somerset 20th Richard II. and Marques of Dorset, and Lord Chamberlain of England, during life. The title of Marques was taken from him by act of Parliament 1st Henry IV, not in disrespect of his person, but because the title was then new, and worn only by Vere, King Richard's favourite, which, when at the Parliament's request, it was offered to be restored to him, he refused. He was Captain of Calais; and died, not on the 16th of March, 1409, (as Weever says,) but on the 21st of April, being Palm Sunday, in 1410. On her right hand is the effigy of her second husband, Thomas, Duke of Clarence, nephew to her first husband, and second son of King Henry IV, Earl of Albemarle, President of the Council, and Lieutenant-General of the King's forces. He being of a hot, unadvised temper, rashly engaged in a battle at

Multiplici Literarum scientiâ instructus.
Morum suavis, elegan , integer,
Amicus comis, hilaris,
Maritus Conjugum amantissimus,
Delectare natus et prodesse,
Pater in Libros non sine prudentiâ indulgentissimus, in omnes benignus.
Charitatem et Munificentiam
Universus hujus Diocæseos Clerus testabitur,
Et Viduæ et Orphani in omne ævum ejus Memoriæ benedicent.
In sæculo novitatis nimium avido
Vixit Moribus antiquis, Fide priscâ,
Pastor bonus, diligens, fidelis,
Concionator assiduus, eloquens, orthodoxus,
Ecclesiæ Anglicanæ
Filius pientissimus,
Minister fidissimus,
Propugnator strenuus.

ΤΟΝ ΑΓΩΝΑ ΤΟΝ ΚΑΛΟΝ ΗΓΩΝΙΣΤΑΙ,
ΤΟΝ ΔΡΟΜΟΝ ΤΕΤΕΛΕΚΕ,
ΤΗΝ ΠΙΣΤΙΝ ΤΕΤΗΡΗΚΕ.
ΛΟΙΠΟΝ, ΑΠΟΚΕΙΤΑΙ ΤΗΣ ΔΙΚΑΙΟΣΥΝΗΣ ΣΤΕΦΑΝΟΣ.

Well versed in various Sciences;
Of a sweet Disposition,
Elegant, blameless;
An affable and agreeable Friend, and
A most loving Husband;
Born both to please and to profit;
A very indulgent but discreet Father,
And kind to all:
His Charity and Munificence
The whole Clergy of this Diocese will testify,
And their Widows and Orphans will
For ever bless his memory.
In an age too fond of novelty, he lived
With primitive faith and manners;
A good, diligent, and faithful Pastor;
An assiduous, eloquent,
And orthodox Preacher; a most
Pious Son, a most faithful Minister,
And strenuous Defender
Of the Church of England.

HE HATH FOUGHT A GOOD FIGHT,
HE HATH FINISHED HIS COURSE,
HE HATH KEPT THE FAITH;
HENCEFORTH THERE IS LAID UP FOR HIM A CROWN OF RIGHTEOUSNESS.

Baugè,

Baugè, where, after valiantly fighting, he loſt his live, being wounded in the face with a lance, and was the firſt Engliſhman there ſlain. His death was followed by thoſe of ſeveral great and brave men. His body being ſent to the Dutcheſs, then in Normandy, ſhe brought it into England, buried it here, and erected this monument. With him was taken priſoner the Dutcheſs's ſon by her former huſband, viz. John, Earl of Somerſet, who was detained in priſon fifteen years; but upon the Dutcheſs's death, was ranſomed with an immenſe ſum of money. The middle effigy is that of the Dutcheſs; ſhe lived after their death, in widowhood, very honourably, to a great age, and dying in 1437, was alſo buried here. She had iſſue, by the firſt Lord, Henry and Thomas, Earls of Somerſet; John and Edmund, Dukes of Somerſet; Joan, Queen of Scots, wife to the murdered King James I, and mother of James II; and Margaret Beaufort, Counteſs of Devon. Mr. Weever, from a book in the Cotton Library, gives the following inſcription to Clarence, alluding to his name; but the braſs on the tomb is worn away.

Hic jacet in tumulo THOMAS CLAR. nunc quaſi nullus,
Qui fuit in bello CLARUS, nec CLARIOR ullus.

Now a mere name, here lies fam'd THOMAS CLAR,
To none inferior in the walks of war.

The pun in the original cannot be retained; but it is no loſs.

At the left, after we enter the chapel, againſt the wall, is an handſome monument for Lieutenant-Colonel Prude, on which monument is his effigy kneeling (6).

(6) *INSCRIPTION.*

Sacred to the Memory of WILLIAM PRUDE, Eſq; Lieſtennant Colonnell in the BELGIC Warres ſlayne at the Siege of MAXTRITCH, the 12th of JULY, 1632.

Stand, Soldiers, e'er you March, by Way of Chardge,
Take an Example here that may enlarge
Your Minds to noble Actions. Here in Peace
Reſts one whoſe Life was Warre, whoſe rich Increaſe
Of Fame and Honour from his Valour grew,
Unbegg'd, unbought; for what he wonne he drew
By juſt deſeart: Having in Serviſe beene
A Soldier, till neere Sixty, from Sixteene
Yeares of his active Life: Continually
Fearleſs of Death, yet ſtill prepar'd to die
In his religious Thoughts: For midſt all Harms
He bore as much of Pietie as Arms.

Now

Near the Monument of William Prude, Eſq; is that of Sir Thomas Thornhurſt knt. (7).

Now Soldiers on, and fear not to intrude
The Gates of Death, by Example of this PRUDE.

He married Mary, daughter of Sir Adam Spracklin, knt. and had iſſue by her four ſons and three daughters. To whoſe memory his ſurviving Sonne Searles Prude hath erected this monument.

(7) *INSCRIPTION.*

THOMAS THORNHURST, Miles, STEPHANI THORNHURST, Equitis aurati, Filius, viribus animi corporiſque pollens, poſtquam in BATAVINIS, trans-RHENANIS, & HISPANICIS bellis glorioſam pro Patriâ navâſſet operam, & Ducis officio optimè functus eſſet, ad inſulam RHEAM, 17 JULII, Anno Dom. 1627, primo appulſu, non ſine laude ſuâ & victoriâ ANGLORUM, interfectus eſt. Ex BARBARA uxore, filia & una cohæredum THOMÆ SHIRLEY, Armigeri, tres ſuſcepit liberos, BARBARAM, ANTONIUM, & CECILIAM. Chariſſimi conjugis memoriæ, pietatis & amoris ergò, hoc monumentum poſuit mœſtiſſima Uxor BARBARA.

(7) *In ENGLISH.*

Sir THOMAS THORNHURST, ſon of Sir STEPHEN THORNHURST, knt. one equally excelling in ſtreneth of body and mind, after he had endured much glorious toil in the DUTCH, GERMAN, and SPANISH Wars, and had bravely diſcharged the duty of a General, was ſlain at the firſt onſet againſt the iſle of RHEE, on the 17th of July, in 1627, but fell not without acquiring glory to himſelf, and victory to the ENGLISH. By BARBARA, his wife, one of the coheireſſes of THOMAS SHIRLEY, eſq; he had three children, BARBARA, ANTHONY, and CECILIA. From her love and tender affection for the memory of her dear huſband, his moſt ſorrowful wife, BARBARA, has erected this moment.

Stay, gentle Reader, paſs not ſlightly by,
This tomb is ſacred to the memory
Of noble Thornhurſt; what he was, and who,
There is not room enough for me to ſhow,
Nor his brave ſtory out at length t'explain.
Both Germanies, the new-found World and Spain,
Oſtend's long ſiege, and Newport Battle try'd
His worth; at laſt warring with France he dy'd;
His blood ſeal'd that laſt Conqueſt, for black Rhee
Gave him at once a Death and Victory.
His Death as well as Life victorious was,
Fearing leſt Rhee (as might be brought to paſs)
By others might be loſt in Time to come,
He took Poſſeſſion till the Day of Doom.

Next to Sir Thomas Thornhurſt's monument, is an elegant one for Lady Thornhurſt (8).

On one ſide of the baſe is the figure of Lady Griſogone Lennard. On the other, that of the Lady Cicely Blunt.

The next monument is to the memory of Lady Dorothy Thornhurſt, (9). and near it

(8) *INSCRIPTION.*

Here lyeth the Lady THORNHURST who was ſometime the Wife of Sir RICARD BAKER of SISSINGHERST in the County of KENT, and had iſſue by the ſaid Sir RICHARD two Daughters; the Lady Griſogone Lennard and the Lady Cicely Blunt. She departed this preſent World in the Month of MAY. in the Year of our Lord God 1609. She then being of the age of 60 Years.

(9) *INSCRIPTION.*

Dom. DOROTH. THORNHURST, ROGERI DREW, de DENTSWORTHI in agro SUSSEXIENSI, Armigeri, filiæ, poſt fata Doctoris HIPPOCRATIS de OTTEN prioris mariti, ex illuſtri Familiâ OTTENIANA in HOLSATIA Medici inſignis, ſecundis nuptiis STEPHANO THORNHURST, Militi, ſociatæ; poſt ejus ſeceſſum, ejuſdem cineribus hoc ipſo in loco xii JUN. Anno Ætatis ſuæ LV, Jeſu ſui CIↃIↃCXX, redditæ. Monumentum hoc piè ac mœrens poſuit (ex Patre Neptis) MARTHA NORTON.

(9) *In ENGLISH.*

To Lady DOROTHY THORNHURST, daughter to ROGER DREW, of DENTSWORTH, eſq; who after the deceaſe of Dr. HIPPOCRATES D'OTTEN, a celebrated Phyſician of the illuſtrious Family of OTTEN, in HOLSATIA, married a ſecond time to Sir STEPHEN THORNHURST, knt. and ſurvived him; her aſhes were mingled with his in this place, on the 12th of JUNE, in the 55th year of her Age, and in the Year of our LORD 1620. In pious memory of her, her ſorrowful niece (by the Father) MARTHA NORTON, hath erected this Monument.

Inſcription continued.

Si laudata VENUS, JUNO, ſi ſacra MINERVA,
Quis te collaudet, fœmina? talis eras:
Te te magnanimam, pulchram, doctamq; cadentem
Et talem tantis dotibus urna tegat?
Spiritus aſtra ferit, ſic inter ſidera ſidus,
Cœlicolam recipit cœlicolûmque domus.

In Engliſh.

Had JUNO, VENUS, and MINERVA praiſe?
Such thou wert once, yet who thy fame will raiſe?
Shall wit and beauty meet ſuperior foes?
And muſt this urn thy ſundry gifts encloſe?
Here lies thy duſt, thy ſoul to heaven-ward flies,
And claims her ſeat above the ſtarry ſkies.

A handſome one of white marble for Miſs Anne Milles, called the Beauty of Kent (o); then a very remarkable one for Archbiſhop Langton, appearing as a ſtone coffin above the ground, part of it being in the thickneſs of the wall, by which probably the limits of this chapel were formerly of larger extent than at preſent.

(o) *INSCRIPTION.*

H. S. E.

ANNA MILLES, SAMUELIS, Armigeri, ANNÆQUE, Filia, Parentibus, quibus uſa eſt, digniſſima Filia; quam cum virginem vixiſſe intellexeris, & virginem mortuam eſſe, mireris forſan quanti pretii ſit Virgo, aut quænam Virgo fuerit ANNA; Hinc diſcas licet, Quodcunq; pulchri ſit, ut adametur! Quodcunque pudici, ut colatur? Id omne (Quantum quantum ſit) id Virgine noſtrâ coaluiſſe; at enim Quænam Forma? Quinam Pudor? Non illa, quam ſuis manibus ſibi inducunt callidæ nonnullæ Colorum Artifices Veſperi perituram; non Pudor, qui pro libitu à quibuſdam evocatur, aut invitis nonnunquam extorquetur, ſed Forma Naturæ manu inſita, et Pudor Religionis normâ oriundus. Hujus concordiæ Formam inter & Pudicitiam teſtes omnes ii ſunt quibus aut Forma eſt curæ aut Pudor cordi. Ipſa ſibi bene conſcia quam fragilis ſit Forma, quam impar Militiæ Chriſtianæ per ſe Pudicitia, omnem Virtutum Chorum ſibi in pectus accepit, & Chriſtianam univerſam armaturam teneris humeris induit: In hac Eccleſiâ apud ſacrum Fontem Nomen Chriſto dedit, hinc Chriſti Nomen aſſumens Signumq; gerens; in hac Eccleſiâ quotidianis precibus adfuit pura Cultrix; Sacræ Cœnæ interfuit Chriſti Conviva frequens; at nec publicis Eccleſiæ Officiis quam Cubiculi privatis frequentior; hominum oculos pariter ac laudem fugiens; cum ſolummodo adhibuit Pietatis Teſtem quem expectavit Remuneratorum. Ad Agni Nuptias invitatur

(o) *In ENGLISH.*

Here lies ANNE MILLES, daughter of SAMUEL MILLES, eſq; and ANNE his wife; a daughter well deſerving ſuch parents; whom when you ſhall underſtand to have lived and died a Virgin, you may perhaps wonder of what worth a Virgin is, or what ſort of a Virgin this ANNA was; here then you may know, whatever is ſo fair as to be loved? Whatever is ſo chaſte as to be eſteemed? That all (how great or valuable ſoever) concentered in our Virgin: But you may ſay, what is beauty? or, what is chaſtity? Her beauty had not that adulterate paint, which ſome crafty artificers in colours make up, which periſhes in the evening. Nor was her chaſtity, that which is willingly parted with by ſome, and is ſometimes forced from others. But her beauty was beſtowed by Nature's hand. Of this harmony between her beauty and chaſtity, all are witneſſes whoſe beauty is their care, or whoſe chaſtity their pride. She, conſcious to herſelf, how frail beauty is, and how unequal chaſtity alone is to a Chriſtian warfare, received into her heart the whole choir of Chriſtian virtues, and armed her tender ſhoulders with the whole armour of CHRIST. In this church, at the ſacred Font, ſhe gave her name to Chriſt, and hence ſhe aſſumed Chriſt, and bore his enſign. In this Church, this pure worſhipper of God was conſtant in daily prayers, and a frequent partaker of the Holy Supper of Chriſt. But ſhe was not more conſtant in the public offices of the Church than ſhe was in private prayer in her cloſet; thereby ſhunning both the ſight and praiſe of men, and regarding him only as the witneſs, whom ſhe expected to be the rewarder of her piety.

The next monument is that of Sir George Rooke, (1), who was deſcended of an ancient and honourable family, ſeated at Monks Horton, in Kent. And of the ſame family very probably was George Rookes, a perſon in the ſervice of King James I, who was ſent by him upon ſome ſpecial affairs in Sicily, in the year 1604. Sir William, this brave Admiral's father, was Sheriff of Kent and Mayor of Canterbury, in 1684.

invitatur Innupta, & prudentium ad inſtar Virginum, ardente Lampade exiit ad Sponſi occurſum Dec. die 23. An. Dom. 1714. Ætat. 20.

(1) *INSCRIPTION.*

I. M. S.

Georgii Rooke, Militis, Guilelmi Rooke, Militis, Filii; Angliæ Vice-Admiralii. O quantum eſt Hiſtoriæ in iſto Nomine! At quantillum hic Titulus potis eſt enarrare? Profugientibus ex acie Gallis, Anno mdcxcii, ipſe apertâ Cymbulâ immiſſus tormentorum Globis, imbribuſque Glandium (tot Gallis teſtibus, credite Poſteri) ultrices primus Flammas aptans, Naves Bellicas 13 juxta La Hogue combuſſit: Compoſitis dehinc inter Suevum & Danum, ſummo Conſilio et Juſtitiâ, Diſcordiis, a pacato Septentrione ad Meridiem ſe convertit, iterumque exuſtâ aut captâ ad Vigonem totâ præſidiatrice Hoſtium Claſſe, atq; onerariis immenſæ molis Argento fœtis in patriam feliciter adductis, opimam Prædam, fide integerrimâ, in Ærarium Publicum deportavit. Gibraltariam copiis Navalibus pauc oribus Horis cepit quam poſtea Menſibus irrito Conatu juſtus obſidebat Exercitus. Et eâdem fere Impreſſione inſtructiſſimam Gallorum Claſſem, inferior multo viribus, Conſilio & fortitudine longè ſuperior, non denuo in aciem prodituram, profligavit.

Though unmarried, ſhe was invited to the marriage of the Lamb, and like the wiſe Virgins, went with her lamp burning to meet the Bridegroom on Dec. 23, 1714, aged 20.

(1) *In ENGLISH.*

Sacred to the memory of Sir George Rooke, knt. (ſon of Sir William Rooke, knt.) Vice-Admiral of England. O how much Hiſtory is in that Name! And how little is this Inſcription able to relate it! The French flying from the fight, in the Year 1692, he, in an open Boat, amidſt the ſhowers of great and ſmall Shot, (in the preſence of ſo many French, a deed ſcarce credible by Poſterity!) having firſt prepared the Fire-ſhips, burnt thirteen Ships of War near La Hogue. Afterwards, the difference between the Swedes and Danes being happily and juſtly compoſed by his advice, he left the North in peace, and returned Southward; where a whole Fleet of the Enemies convoying Ships being either burnt or taken at Vigo, he ſafely brought to England the Galleons, ſhips of immenſe burden, loaden with Treaſure, and with the utmoſt integrity lodged the rich ſpoils in the public Treaſury. He took Gibraltar with the Fleet, in fewer Hours, than a regular Army afterwards in Vain beſieged it Months. And with the ſame Career of Succeſs, his Navy being as much inferior in ſtrength as it was ſuperior in Conduct and Courage, he put to flight the whole French fleet; which, tho' well provided, dared not again to hazard a battle.

On the right hand of the entrance into the chapel is affixed a mural monument for Sir James Hales, knt. who died in the year 1589, Lady Alice, his widow, who died in 1592, and their only ſon Cheney Hales, who died in 1596. (2)

CAROLO III. ad Solium
HISPANIS ad Libertatem } viam aperuit.
EUROPÆ ad Pacem

His atq; aliis exantlatis Laboribus, Heroi Chriſtiano ob egregiam in Eccleſiam Pietatem, ob fidem GULIELMO Magno & ANNÆ optimæ ſanctiſſimè ſemper præſtitam; ob nomen BRITANNICUM per terrarum orbem amplificatum & decoratum, non titulos ſuperbos, non opes invidioſas, nec inanes Vulgi plauſus, ſed optimæ mentis Conſcientiam, bonorum Amorem omnium, otium in paternis ſedibus, & mortem in Chriſto conceſſit Deus. Obiit 4 die Januarii, Anno ætatis ſuæ LVIII, CHRISTI MDCCVIII.

Uxores habuit tres,

Mariam Howe, de Cold-Berwick, in Agro Wilton,

Mariam Lutterell, de Dunſter-Caſtle, in Agro Somerſet,

Chatharinam Knatchbull, de Merſham-Hatch, in Agro Cantiano.

Quarum ex Secundâ GEORGIUM, Filium unicum, reliquit.

H. M.

GUL. BRODNAX, & SAM. MILLES, } Armigeri, T.C.P.

(2) *INSCRIPTION.*

Memoriæ & Poſteritati ſacrum. JACOBO HALES, Militi, Virtutibus & Muneribus civilibus inſigni & patriæ charo, in expeditione PORTUGALLIENSI Theſaurarios, in quâ patriam reviſurus, Ann. Dom. 1519, obiit:

D. ALICIÆ, ejuſdem JACOBI relictæ, Fœminæ ſummis Naturæ & Gratiæ dotibus ornatæ: Quæ Ann. Dom. 1592, mortua eſt.

He opened the way for
CHARLES III. to aſcend the Throne,
The SPANIARDS to recover their liberty, and
EUROPE to enjoy Peace.
For theſe and other toils undergone by this Chriſtian Hero, for his ſingular piety to the Church, his fidelity to WILLIAM the Great, and ANNE the Good, ever moſt religiouſly obſerved, for his cauſing the name of BRITAIN to be honoured and revered through the whole world, GOD did not grant him ſwelling titles, nor invidious wealth, nor the empty applauſe of the Vulgar; but the delights of a good Conſcience, the Love of all good men, retirement in his paternal ſeat, and death at laſt in CHRIST. He died on the 4th of January, 1708, in the 58th Year of his Age.

He married three wives,

Mary Howe, of Cold-Berwick, in the County of Wilts,

Mary Lutterell, of Dunſter-caſtle, in the county of Somerſet,

Catherine Knatchbull, of Merſham-Hatch, in the county of Kent.

By the ſecond of whom he left GEORGE his only ſon. This monument was erected by

WM. BRODNAX, and SAM. MILLES, Eſqrs. } his Executors.

(2) *In ENGLISH.*

Sacred to Poſterity. To the memory of Sir JAMES HALES, Knt. renowned for military Atchievements and public Employments, and dear to his country, who being appointed Treaſurer in the expedition to PORTUGAL, returning from thence to his native country, died in the year 1589. To ALICE, his relict, a Woman adorned with all the gifts of Nature and Piety, who died in 1592.

CHENEIO

Next to Sir James Hales's, is a handſome Monument, in the corner of the chapel, with military trophies, on a pediment ſupported by four Corinthian pillars, for Brigadier Francis Godfrey, Groom of the Bed-chamber to Prince George of Denmark (3).

From Saint Michael's chapel we proceed through an arch under the aſcent to the choir into the

NORTH-CROSS, or MARTYRDOM.

THIS was the place where Becket fell into the hands of thoſe who murdered him; that part therefore was ſeparated from the way to the choir by a ſtone partition, on the door of which was written,

Eſt ſacer hicce locus, venerabilis atque beatus
Preſul ubi ſanctus Thomas eſt martyrizatus.

Which is thus tranſlated:

The place within as ſacred we revere,
Bleſſed St. Thomas died a martyr there.

A grave being dug here in 1734, ſo near this partition, that the foundation of it gave way; to prevent miſchief it was taken down, and the way laid open to it. Againſt the north wall of this iſle are two handſome monuments, one of Archbiſhop Peckham under an

CHENEIO HALES, unico eorundem JACOBI & ALICIÆ Filio, qui Anno Domini 1596 immaturo fato periit. RICHARDUS LEE, Armiger, ejuſdem ADICIÆ Maritus ſuperſtes, mœrens poſuit.

(3) *INSCRIPTION.*

M. S.

FRANCISCI GODFREY, Armigeri, qui Sereniſſimo Principi ac Domino GEORGIO, Principi Hæreditario Daniæ, &c. a Cubiculo; etiam Tribunus Militum, cum laude meruit; ad ſuperiorem gradum evectus, tot dedit virtutis militaris ſpecimina, ut facilè liceat augurari quantus olim futurus eſſet, ſi vixiſſet diutius. Febre correptus, obiit VI. OCTOB. MDCCXII. Ætatis XXXII. Parentes mœſtiſſimi Filio benemerenti poſuerunt.

And to CHENEY HALES, only ſon of the above-mentioned JAMES, and ALICE, who was ſnatched away by an untimely death; RICHARD LEE, Eſq; the ſurviving and ſorrowful huſband of the ſaid ALICE, has erected this monument.

(5) *In ENGLISH.*

Sacred to the memory of FRANCIS GODFREY, Eſq; who being a Groom of the Bed chamber to his Moſt Serene Highneſs Prince GEORGE of DENMARK, &c. and alſo a Colonel in the army, acquitted himſelf with honour; being advanced to a higher poſt, he gave ſo many proofs of a military genius, that it might eaſily have been preſumed, how much he would have diſtinguiſhed himſelf, if he had lived longer. He died of a Fever, OCTOBER 6, 1712, aged 32. To their deſerving Son his ſorrowful Parents placed this Monument.

arch,

arch, which, as well as the piers which ſupport it, has been adorned with carving and gilding; theſe are of ſtone, but the figure is of oak, on a ſlab of the ſame, very ſound, tho' almoſt 500 years old. At the feet of this is that of Archbiſhop Warham, which is larger and more lofty than that of Archbiſhop Peckham; both theſe monuments are much admired, one for its age, the other for its beautiful Gothic work. Above theſe is a very large window, once remarkably rich in coloured glaſs; on which was the picture of God the Father and of Chriſt, beſides a large crucifix, and of the Holy Ghoſt in the form of a Dove, and of the 12 Apoſtles; alſo ſeven large pictures of the Virgin Mary, in as many glorious appearances, and many others of Popiſh ſaints; but particularly Abp. Becket was moſt finely pictured, in full proportion, with cope, rocket, mitre, croſier, and his pontificalibus; and at the foot was *In laudem & honorem beatiſſimæ Virginis Mariæ, Matris Dei, &c.* Intimating that window to be dedicated to the Virgin Mary; all which were deſtroyed by Richard Culmer, and other religious zealots, in the civil wars. In its preſent ſtate it is in the Gothic taſte, with a multitude of lights or pannels of glazing; the three lower rows of which are conſiderably large, and ſeven in a row. The middle pannel the arms of the church under a canopy, though probably had once a crucifix, as all the figures on each ſide are kneeling towards it. Theſe are ſuppoſed to be of King Edward IV, and his family; the King is next the centre pannel to the weſt, in thoſe behind him are Prince Edward and Richard, Duke of York. On the eaſt ſide is the Queen, in the next three Princeſſes, and in the laſt two others; all have crowns or coronets except theſe two. The figures and inſcriptions under them have been defaced and ill repaired. Above theſe large lights are ſeveral ranges of ſmall ones capable of holding one figure only, their height and ſize have preſerved them from being broken, but the figures are not very diſtinguiſhable. Archbiſhops Ufford and Dean, and ſeveral of the Priors lie buried here. And againſt the corner of the Virgin Mary's chapel, and between that and the paſſage to the Undercroft where was Becket's altar, is a monument of blue and white marble, with a buſt, in an alcove between two Corinthian pillars, for Dr. Chapman, Archdeacon of Stow, and Prebendary of this cathedral (4).

(4) *INSCRIPTION.*

ALEXANDRO CHAPMAN, NORFOLCIENSI, Sacræ Theologiæ Doctori in Academia CANTABRIGIENSI: Sere-

(4) *In ENGLISH.*

To ALEXANDER CHAPMAN, of NORFOLK, D. D. in the Univerſity of CAMBRIDGE, Chaplain to her Moſt

niſſimæ

Where this monument now ſtands was formerly the altar of St. Benedict, at which Becket was murdered, in his way from his palace to the choir, whither he was forced by thoſe who attended him, thinking the ſacredneſs of the church would protect him againſt his aſſaſſins.

Near the door which opens into the cloiſter, is a table monument againſt the wall, for the Rev. Mr. Clerke, ſometime Rector of St. Mary Bothaw and St. Swithin's, in London. (5)

niſſimæ ELIZABETHÆ, FREDERICI Electoris PALATINI Conſorti, a Sacellis, Dominæ ſuæ Clementiſſimæ: Archidiacono de STOW in Comitatu LINCOLNIENSI, & Metropoliticæ hujus Eccleſiæ Prebendario: Viro multiplici Linguarum ut et Literarum ſcientiâ inſtructiſſimo, Concionatori mire flexanimo, dumque per vires licuit & valetudinem, non ſedulo minus quam ſolido: Pietate erga Deum, charitate erga proximum, & morum ſuavitate erga omnes, eximio:

Chariſſimo Fratri ſuo optiméque de ſe merito (qualem qualem) gratam erga defunctum animi Memorialam poſuit H. C.

Sabbatho Mortalitatis in Æternitatis mutato, Spiritum Deo reddidit 6 SEPTEMBRIS, Anno Salutis 1629, Ætatis 52.

Serene Highneſs ELIZABETH, Conſort of FREDERICK, Elector PALATINE, his moſt gracious Miſtreſs; Archdeacon of STOW in the County of LINCOLN, and Prebendary of this Metropolitical Church; a Man as well ſkilled in the knowledge of Languages as Sciences, a moſt perſuaſive Preacher, and while his ſtrength and health permitted, no leſs aſſiduous than ſolid: Remarkable for his piety towards God, his charity towards his neighbours, and the ſweetneſs of his manners towards all.

In gratitude to his deareſt and moſt deſerving Brother deceaſed, this ſmall Memorial was erected by H. C.

His Mortal being changed into an eternal Sabbath, he reſigned his Soul to God, SEPTEMBER 6, in the Year of our Lord 1629; of his Age 52.

(5) *INSCRIPTION.*

Beatam Reſurrectionem hic expectat quod erat Mortale Viri Reverendi JOHANNIS CLERKE, qui WITNEIÆ in agro OXONIENSI natus, ex Academiâ OXONIENSI Artium Magiſter, & demum LONDINI, Parochiarum unitarum Stæ. MARIÆ BOTHAW, & Sti SWITHINI, Rector, in ædibus hic Decanalibus, quo, valetudinis cauſâ, ſe contulerat, poſt brevem moram deceſſit 9 OCTOBRIS, Anno Domini MDCC. Ætat XLV. Marito deſideratiſſimo REBECCA CLERKE, GEORGII HOOPER ex Agro WIGORN: Generoſi, Filia, mœrens poſuit.

(5) *In ENGLISH.*

Here lies, expecting a bleſſed reſurrection, all that was mortal of the Reverend JOHN CLERKE, born at WITNEY in OXFORDSHIRE, Maſter of Arts in the Univerſity of OXFORD, and laſtly, Rector of the united pariſhes of St. MARY BOTHAW and St. SWITHIN'S, LONDON, who (after a ſhort ſtay at the Deanery here, whither he had retired on account of his health,) departed this life, OCT. 9, 1760, aged 45. To her moſt lamented Huſband, REBECCA CLERKE, Daughter of GEORGE HOOPER, Gentleman, of the County of WORCESTER, erected this Monument.

At

At a little diſtance from Mr. Clerke's Monument is another for Priſcilla, the daughter of Thomas Fotherby, eſq; (6)

A ſcreen of ſtone-work divides the Martyrdom from a fine

CHAPEL of the VIRGIN MARY,

Now called the Deans Chapel, as ſeveral of our Deans are buried there.

THIS chapel, much admired for the elegance of its ſtructure, was built by Prior Goldſtone, who died in 1468, and was buried here, but the Inſcription on his tomb has been long ſince torn away. It is an elegant piece of work, with much carved foliage at the eaſt window; the ſide walls are divided by a pilaſter in the middle of each, from whence ſome of the ribs of the roof ſpring, ſo that each ſide is as two arches. Both the pilaſters have had niches on each ſide for ſtatues, correſpondent to others at the corner of the chapel. Out of this is a paſſage into the Chapter-houſe, through which ſtrangers are uſually led to have a ſight of it. On opening the grave for Dean Potter in 1770, ſome bones were found which probably were thoſe of this Prior. Since the reformation, ſix of the Deans have been interred here. The firſt was Dr. Rogers, the third Dean of this cathedral, and Suffragan Bi-

(6) *INSCRIPTION.*

In proximo hic ſita eſt PRISCILLA, THOMÆ FOTHERBY, Armigeri, Filia, Uxor GULIELMI KINGSLEY Generoſi, cui peperit omnino liberos undecim, quorum e numero eodem loco conditi quatuor, ſuperſtites ſunt ſeptem, GULIELMUS, ANNA, THOMAS, ANTONIUS, PHÆBE, ELIZABETHA, & EDE. Fuit illa divini Cultus, puræque Religionis Studio ſemper inflammata: Fuit pia in Parentes, comis erga omnes & humana, conjux amantiſſima, mater optima, denique antiquæ fœmina virtutis atque fidei. Poſt annuum e phthiſi languorem, obiit poſtridie nonas AUGUSTI, Anno reparatæ Salutis 1683, ætatis ſuæ 33. Hoc et Monumentum poſuit mœſtiſſimus Conjux.

(6) *In ENGLISH.*

Near this place lies interred PRISCILLA, the Daughter of THOMAS FOTHERBY, Eſq; Wife of WM. KINGSLEY, gent. to whom ſhe bore eleven Children, four of whom are buried here, and ſeven ſurvive, viz. WILLIAM, ANNE, THOMAS, ANTHONY, PHÆBE, ELIZABETH, and EDE. She was always earneſtly enflamed with zeal for divine Worſhip and pure Religion. She was dutiful to her Parents, courteous and civil to all, a loving wife, an indulgent Mother, and, in a word, a Woman of primitive faith and virtue. After ſhe had languiſhed a year in a conſumption, ſhe died on AUGUST 6, in the Year of our Lord 1683, aged 33. In memory of his beloved wife, her ſorrowful Huſband hath erected this Monument.

ſhop

ſhop of Dover. He lies buried under a handſome table monument(6): Near the entrance, on a flat marble is a Latin Epitaph (7) for Dr. James Wedderburn, Prebendary of Wells.

On the ſouth ſide is the tomb of Dean Fotherby, the ſides of which are adorned with ſome curious ſculpture repreſenting ſculls, bones, and other emblems of mortality; but at the ends many of the firſt ornaments have been cut away, to make room for ſomething that required more than the tombs take up both in length and height, whether monuments or altars does not appear; in the midſt of the ornaments is the inſcription (8).

(6) *INSCRIPTION.*

A. D. 1597, Maii 19, RICHARDUS ROGERS, Sutton-Wallenſis, Vir antiquâ Familiâ et antiquorum virtute, archiepiſcopi CANTUARIENSIS Annos 18 Suffraganus, ejuſdemque Eccleſiæ Decanus Annos 13, Ætatis ſuæ Anno 64, hic ſepultus, juſtiſſimæ ſibi vitæ memoriam reliquit, Exemplum fuit.

(7) *INSCRIPTION.*

Reverendiſſimus in Chriſto Pater JACOBUS WEDDERBURNUS, TAODUNI in SCOTIA natus, Sacelli regii ibidem Decanus; denique DUNBLANENSIS ſedis per annos IV. Epiſcopus; vir antiquæ probitatis & fidei magnumq; ob excellentem doctrinam patriæ ſuæ ornamentum H. S. E. obiit An. Dom MDCXXXIX 23 die SEPT. Ætatis LIV.

(8) *INSCRIPTION.*

Chariſſimo Patri ſuo CAROLO FOTHERBY, de GRIMSBY MAGNA in Comitatu LINCOLNIENSI; olim Collegii Sanctæ & Individuæ Trinitatis apud CANTABRIGIENSES Socio; Sacræ ibidem Theologiæ Baccalaureo, CANTUARIENSIS Diœceſios Annos circiter 24 Archidiacono; Metropoliticæ in eâ Eccleſiæ 20 Prebendario, ejuſdem Decano 4; ſedulo & ſincero Verbi Præconi cordatoque divinæ Veritatis Propugnatori, viro, pietate, gravitate,

(6) *In ENGLISH.*

On MAY 19, 1597, RICHARD ROGERS, of SUTTON-VALENCE, a Man of an ancient Family and primitive virtues, eighteen Years Suffragan to the Archbiſhop of CANTERBURY, and thirteen Years Dean of this Church, in the 64th Year of his age, was buried here. He was the Example of a moſt righteous life, of which he left the remembrance.

(7) *In ENGLISH.*

Here lies the Rt. Rev. Father in God, JAMES WEDDERBURN, born at DUNDEE, in Scotland, Dean of the royal chapel there; laſtly Bp. of the See of DUMBLAIN, for 4 years; a man of primitive probity and honour, and a great ornament to his country for his excellent learning. He died SEPT. 23, 1639. Aged 54.

(8) *In ENGLISH.*

To his dear Father CHARLES FOTHERBY, of GREAT GRIMSBY, in the County of LINCOLN, ſome time Fellow of Trinity College in CAMBRIDGE, and Batchelor of Divinity in that Univerſity, Archdeacon of the Dioceſe of CANTERBURY for about 24 Years, Prebendary of that Metropolitical Church 20 Years, and 4 Years Dean of the ſame; a diligent and ſincere Preacher of God's Word, and a cordial Aſſerter of divine Truth, diſtinguiſhed for his piety, gra-

Next to this is the effigy of Dean Boys, in his ſtudy, with a table and reading-deſk before him, ſitting in his chair, and leaning his head on his hand. The pillars and entablature, on which are four eſcutcheons of his arms and thoſe of the Deanry, are of the Ionic Order, all of white marble. Dr. Boys died ſuddenly in his ſtudy in the year 1625, and was interred here, September 30. Among the books which form the back-ground of the monument is the inſcription (9).

vitate, hoſpitalitate perquam inſigni: 29 MARTII, Anno humanæ ſalutis 1619, Ætatis ſuæ 70, Vitæ mortalis ſortem cum immortali gloria commutanti.

JOHANNES FOTHERBEIUS Filius & Hæres devotiſſime poſuit. Habuit Uxorem unam & unicam, Annos 31, CÆCILIAM WALKER, CANTABRIGIENSEM. Ex qua ſuſcepit decem liberos; eorum quinque tantum moriens reliquit ſuperſtites, JOHANNEM ELIZABETHÆ, ex ANTONIO COCO Milite ESSEXCIENSI, maritum; PHÆBEN HENRICO, HENRICI PALMERI Militis CANTIANI, filio, nuptam; & ROBERTUM PRISCILLÆ, JOHANNIS MOYLE de BUCKWELL, in eodem Comitatu, Armigero; innuptas reliquit duas ELIZABETHAM & MABELLAM.

Quæ toro prius, tumulo nunc adjacet ſociata dilecto conjugi ſuo, CÆCILIA FOTHERBY, CANTABRIGIENSIS natu, eximium piæ (dum vixit) vitæ exemplum & morum; matrona vitam finivit cum ſabbato 19, OCTOBR. 1634, Annos ſupra ſexagenaria, nobilis ac numeroſæ prolis mater & ava, placide in Deo dormiens & ſabbatum mutans mortale hoc cum immortali in Cælis, deſideratum fidelibus reſurrectionem per Jeſum Chriſtum, primitias reſurgentium, hic expectat.

(9) *INSCRIPTION.*

Bonorum Lachrymis!

JOHANNES BOISIUS, S. T. P. hujus Eccleſiæ Chriſti CANTUARIENSIS Decanus, nuper diligenti Chriſtianæ, mox mortalitatis humanæ, nunc gratiæ divinæ exemplum; Eccleſiam ore, vity, and hoſpitality; who changing this mortal ſabbath for an immortal one in the heavens, on the 29th of MARCH, in the year 1619, and in the 70th year of his Age.

JOHN FOTHERBY, his ſon and heir, piouſly erected this Monument. He married CÆCILIA WALKER, of CAMBRIDGE, who was his only wife, and continued ſo 31 years. She bore him ten children, five of whom only ſurvived him; JOHN married to ELIZABETH, daughter of Sir ANTHONY COKE, of ESSEX; PHÆBE, married to HENRY, ſon of Sir HENRY PALMER, of KENT, knt. and ROBERT to PRISCILLA, daughter of JOHN MOYLE, of BUCKWELL, in KENT, Eſq; and two daughters unmarried, ELIZABETH and MABELL.

CÆCILIA FOTHERBY, once partner of his bed, now of his tomb, was born at CAMBRIDGE, and while living, was an example of holy life and manners; ſhe cloſed it with the ſabbath, on the 19th of OCTOBER, 1634, aged upwards of 60 years, and mother and grandmother of a noble and numerous race, ſweetly ſleeping in the Lord, and changing this mortal ſabbath for an immortal one in Heaven, expects here the reſurrection of the juſt, by Chriſt Jeſus, the firſt fruits of them that ſleep.

(9) *In ENGLISH.*

Amidſt the tears of good men!

JOHN BOYS, D. D. Dean of this Church of Chriſt, CANTERBURY, lately a pattern of Chriſtian diligence, then of human mortality, and now of divine grace. He taught, raiſed, adorned the vitâ

At the eaſt end under the window is an handſome mural monument for Dean Turner, and on the north ſide this inſcription (o).

In a beautiful frame of white marble is a very good picture of Dean Bargrave, painted on copper, and copied from one by Cornelius Janſen, at the Deanery (1).

vitâ, ſcriptis, docuit, ædificavit, illuſtravit; et opus quo non extat Clero ANGLICANO gratius aut utilius, Liturgiæ univerſæ præclaram Elucidationem, ſui perpetuum Monumentum reliquit. Hoc minus & indignius, ſed tamen debitum felicibus manibus tanti viri, mariti amantiſſimi amantiſſima mœſtiſſimaque uxor. ANGELA poſuit.

(o) *INSCRIPTION.*

H. S. E.

THOMAS TURNER, S. T. P. Eccleſiæ Decanus Beati PAULI apud LONDINENSES Canonicus Reſidentiarius, deinde Roffenſis Anno CIↃDCXXXI, tandem hujus Chriſti CANTUARIENSIS CIↃDCXLIII. Quem CAROLUS Primus & Archiepiſcopus LAUD, glorioſi & ſanctiſſimi Martyres, Sacellanum habuerunt & una cum illis fortiſſimum Confeſſorem; quem Rex in ultimis fere agonibus, in CURIA HAMPTONIENSI & INSULA VECTIS, unum e paucis fidiſſimum aſcivit ſibi; generoſâ proſapiâ REDINGIÆ natus (ſi quis alter) pro bono publico; fortunâ magnaque rerum copiâ, reverenter uſus eſt; ingens exemplar humilitatis profundiſſimæ, ſimplicitatis Chriſtianiſſimæ, zeli pro Eccleſiâ ferventiſſimi. Calamitates ſub tyrannide Perduellium animo æquiſſimo toleravit; & utriuſque fortunæ expertus, utrique par exſtitit. Juxta felicem CAROLI Secundi Reditum novas dignitates minime ambiebat, & octogenarius ſenex adhuc in concionibus dominabatur; jamque maturus Cœlo, poſt multa immortalia facta, nihil optavit mortale niſi mori in Domino, et obiit Anno Domini CIↃDCLXXII. Ætatis ſuæ LXXXI.

Church by his preaching, life, and writings; and in particular left behind him as his perpetual Monument, an excellent Explanation of the whole Liturgy; a work of the utmoſt uſe and benefit to the Engliſh Clergy. This monument, tho' ſmall and unworthy ſo great a man, and ſo loving a huſband, a debt due to his remains, ANGELA his tender and ſorrowful wife hath erected.

(o) *In ENGLISH.*

Here lies THOMAS TURNER, D. D. Canon Reſidentiary of St. PAUL's, LONDON, then Dean of Rocheſter in the year 1631, and laſtly, Dean of this Church of Chriſt, CANTERBURY, in 1643; whom thoſe glorious and holy Martyrs, CHARLES the Firſt and Archbiſhop LAUD, retained as Chaplain, and with whom he was a brave Confeſſor. Him the King, in almoſt his laſt trouble, at HAMPTON COURT and the ISLE of WIGHT, ſelected from the few faithful to attend him. He was deſcended from a genteel family at READING, and born (if ever man was) for the public good. His fortune and affluence of wealth he wiſely uſed; a great example of profound humility, Chriſtian ſimplicity, and moſt fervent zeal for the Church. He bore the calamities under the tyranny of the Rebels with an even temper of mind; and having taſted of both fortunes, was unſhaken in both. At the happy Reſtoration of King CHARLES II. he by no means ſolicited new dignities; and continued to preach to his eightieth year. At length being mature for Heaven, after many immortal actions, he deſired nothing mortal, but to die in the Lord. He died in the year 1672, aged 81 years.

(1) *INSCRIP-*

About the middle of the chapel is a black marble, for Dean Potter, his wife and ſon, on which is inſcribed (2).

(1) *INSCRIPTION.*

ISAAC BARGRAVE, CANTIANUS; S. T. P. hujus Eccleſiæ Decanus & ingens decus; amœno ingenio pietatem & eruditionem ornavit; in ſæculo novitatis nimium avido fide vixit ac moribus antiquis; Gentibus exteris domiq; Nobilibus gratiſſimus hoſpes, hoſpitio generoſiſſimo repoſuit; Bello civili ex Partibus Regiis CAROLI Martyris ſtetit ac cecidit; poſt varia per EUROPAM itinera hic tandem fixus. Obiit ſalutis reparat. 1642. Ætatis 56.

JOHANNES BARGRAVE, S. T. D. CANTIANUS, poſterum expenſis ponendum curavit, An. Dom. MDCCLXXIX.

Hic (ultra mortem etiam) conjuncta ELIZABETHA DERING, ſuprapoſiti ISAACI uxor chariſſima, contumulatur. Vivos amor conjugalis & mores utrinq; placidi; mortuos liberorum pietas; poſt mortem divina miſericordia, in Cœlo & in terrâ, voluit inſeparabiles. Obiit Anno Chriſti 1687. Ætatis 74.

(2) *INSCRIPTION.*

Sub hoc Marmore
In Chriſto placide obdormit infans
Suaviſſimus, JOANNES POTTER
Reverendi JOANNIS POTTER, S.T.P.
Hujus Eccleſiæ Prebendarii,
Ex MARTHA uxore.
Filius alter.
Natus BLACKBURNIÆ in COM. LANCAST. Ap. 2, 1742.
Denatus Cantuariæ JAN. die 17, 1745-6.

JOANNES POTTER, S.T.P.
Cathedralis Eccleſiæ CANTUARIENSIS
Decanus, Obiit 20 SEPTEMBRIS,
Anno poſt natum Chriſtum MDCCLXX.
Ætatis ſuæ LVII.

MARTHA, Uxor ejus obiit.
MARTII, 2. An. Dom. MDCCLXXV
Ætatis ſuæ, LXXV.

(1) *In ENGLISH.*

ISAAC BARGRAVE, of KENT, Dr. of Divinity, Dean of this Church, and its great ornament, by his poliſhed genius promoted piety and learning. In an age too fond of novelty, he lived conformably to the primitive faith and manners. To foreign nations, and to Noblemen at home, he was a welcome gueſt, and he repaid them with a generous hoſpitality. In the Civil Wars, on the ſide of King CHARLES the Martyr he ſtood and fell. After many journeys thro' EUROPE here fixed at laſt. He died in the Year of Chriſt, 1642, and of his age 56.

JOHN BARGRAVE, of KENT, Dr. of Divinity, by his laſt will ordered this monument to be erected, in 1679.

Here (even after death) united, ELIZABETH DERING, the moſt beloved wife of the aforeſaid ISAAC BARGRAVE, lies entombed. In life, conjugal love and mutual agreeableneſs of manners, in death, the piety of their children, and after death, divine mercy, made them, in heaven and on earth, inſeparable. She died in 1667, aged 74.

(2) *In ENGLISH.*

Beneath this Marble
Calmly ſleeps in Chriſt a moſt
Amiable infant, JOHN POTTER,
Second ſon of
JOHN POTTER, D.D.
Prebendary of this Church,
By MARTHA his wife.
Born at BLACKBURN in LANCASHIRE,
April 2, 1742. Died at
CANTERBURY, Jan. 17, 1745-6.

JOHN POTTER, D.D.
Dean of the Cathedral Church of
CANTERBURY,
Died SEPT. 20, 1770,
Aged 57.

MARTHA, his Wife, Died on the Second of MARCH, 1775, in the Seventieth Year of her Age.

The

The eaſt window is filled with memorials of Archdeacon Bourgchier, who died in 1495, and was buried here.

From the Dean's Chapel, after aſcending ſome ſtone ſteps, we proceed into the north iſle of the choir; a few yards from the entrance, to the left, is a door which leads to the organ-loft. As in this part of the church the ſtained glaſs is in good preſervation, we beg to treſpaſs on the reader's patience by ſaying a few words on an art which the moderns ſeem to have in a great part loſt. Sir William Dugdale ſays, "Painted glaſs was firſt brought into England in the reign of King John;" but the art itſelf muſt be of much greater antiquity, as ſome beautiful inſtances of coloured glaſs are to be found among the beads of the ancient Druids; therefore we muſt ſuppoſe he ſpeaks only of the uſe of it in windows. Many parts of this cathedral, afterwards embelliſhed in this coſtly and beautiful manner, were erected before that period; but when this art was known, we may ſuppoſe the monks, who ſpared no expence in adorning their church, while offerings at the ſhrine of Becket were continually flowing in, very ſoon embraced the opportunity of making it appear more glorious than ever; the chapel erected in honour of the Holy Trinity, by what ſtill remains, ſeems to have been particularly diſtinguiſhed in this manner; but the deſigns ſhew that it was ſo diſtinguiſhed in honour of St. Thomas Becket, whoſe ſhrine was placed there, and whoſe hiſtory might have been compleated from the windows of it. This is not the caſe now, tho' the windows on the north ſide have, in ſome meaſure, been preſerved, by the buildings adjacent, from that deſtruction which thoſe on the ſouth have ſuffered. The deſigner of theſe windows, to ſhew the luxuriance of his fancy, formed his hiſtorical pieces in ſmall pannels, fitted to the iron framing, of ſuch various patterns that no two windows were alike; but the variety and elegance of the moſaic grounds and borders, and the richneſs of the colouring, are more admired by the curious, and make the loſs of what has been deſtroyed the more regretted.

According to Mr. Somner, the principal remains of twelve other windows have been collected and put together in two near the door of the organ loft. Theſe appear to have been in the ſame ſtyle of painting with thoſe in Becket's chapel. The figures in both have been thought worth obſerving, on account of the reſemblance the drapery of the figures bear to that in the famous hangings ſaid to have been embroidered by the ſiſter of William the Conqueror, ſtill preſerved at Baieux in Normandy. Theſe probably were the habits

of

of the times, and perhaps not very different from thoſe of the Romans.

The window next the organ loft is divided into ſeven ſtages, each containing three pictures. 1. *Balaam riding on an aſs*; *the three wiſe men riding*; *the prophet Iſaiah ſtanding near a gate leading into the city.* 2. *Pharaoh leading the people out of Egypt*; *Herod and the wiſe men*; *the converſion of the heathens.* 3. *Solomon and the queen of Sheba*; *the wiſe men offering*; *Joſeph and his brethren.* 4. *Lot and Sodom*; *the wiſe men warned in a dream*; *Jeroboam and the prophet.* 5. *Samuel preſented*; *Chriſt preſented*; *the Phariſees rejecting Chriſt.* 6. *Virginity, Continence and Matrimony*; *the three juſt men, Daniel, Job, and Noah*; *the church, and Noah's three ſons.* 7. *The Sower*; *the rich men of this world*; *the Sower and the fowls of the air.* Almoſt all which have inſcriptions annexed to them.

The paintings preſerved in the next window conſiſt of large circles and ſemicircles alternately. *I. *Jeſus among the Doctors.* 2. *Jethro ſeeing Moſes judging the people.* 3. *Daniel among the Elders.* 4. *The miraculous draught of fiſhes.* 5. *Noah receives the Dowe bringing the olive branch into the ark.* 6. *The ſix ages of man.* VII. *The Marriage in Cana.* 8. *The ſix ages of the church.* 9. *St. Peter with the Jewiſh converts.* X. *The calling of Nathanael.* 11. *The Phariſees rejecting the goſpel.* 12. *The Gentiles ſeeking the goſpel.* All theſe compartments, except one, have their inſcriptions.

In the head of the building of the north croſs iſle is a beautiful circular window, which has ſome paintings in its compartments, which are worthy of examination. It contains in the centre two principal figures, ſurrounded by the four great prophets, and the four cardinal virtues.

The next windows worthy of notice are in that additional height which was given to the building after the fire in 1174, which are in a different ſtyle from thoſe already mentioned; theſe contain each two figures, which are ſmall, and the compartments numerous; the range of theſe begins over the north ſide of the choir, and runs from the north-eaſt corners of the great tower round the croſs iſles and the Trinity chapel, and back again to the great tower on its ſouth-eaſtern corner. The ſubject of them appears to have been the genealogy of our bleſſed Saviour. The upper half of the firſt window is quite defaced, and probably for its having been a deſign to repreſent the Almighty; the lower has the figure of Adam at his

* *Theſe with a numeral prefixed are circular, thoſe with figures ſemicircular.*

huſbandry

huſbandry work, with his name. Several of the reſt are without figures; but where any are remaining, the ſtyle in which they are drawn, and the thrones on which they are placed, much reſemble thoſe of the Kings on the obverſe of our earlieſt royal ſeals. To attempt a deſcription of each in this place, would not be entertaining to the generality of readers, and take up more room than the limits of this little tract will admit; but thoſe who wiſh for a more minute account of the antiquities of this church, we refer to Goſtling's Walk in and about the City of Canterbury, which will be found a uſeful companion to the curious enquirer.

Cloſe by the north door of the choir is a magnificent monument for Archbiſhop Chicheley, who ſucceeded Archbiſhop Arundel in this ſee, March 12, 1413.

On it is his effigy at full length in his pontificalia, and under it another of a ſkeleton in its ſhroud, and round the ſide pillars, which are gilt and painted, are ſmall elegant ſtatues of white marble, in niches, of the Apoſtles, Death, Time, &c. which monument (carved it is ſuppoſed, in Italy) the Archbiſhop erected in his life-time. Upon it is this inſcription, in the old text characters (3).

(3) *INSCRIPTION.*

Hic jacet HEN. CHICHELEY, L. L. Doctor, quondam Cancellarius SARUM, qui Anno 7 HEN. IV, Regis ad GREGORIUM Papam XII, in ambaſſiatâ tranſmiſſus, in civitate SENENSI per manus ejuſdem Papæ in Epiſcopum MENEVENSEM conſecratus eſt. Hic etiam HENRICUS, anno 11. HEN. V. Regis, in hâc ſanctâ Eccleſiâ in Archiepiſcopum poſtulatus, & a JOHANNE Papâ XXIII. ad eandem tranſlatus, qui obiit anno 1443. Menſ. APR. Die XII.

(3) *In ENGLISH.*

Here lies HENRY CHICHELEY, Dr. of Laws, formerly Chancellor of SALISBURY, who in the 7th year of K. HENRY IV. being ſent on an embaſſy to Pope GREGORY XII. was conſecrated Bp. of St. DAVID'S by the hands of that Pope in the city of SIENNA. The ſame HENRY alſo in the 2d year of K. HEN. V. was in this holy Church elected Abp. and tranſlated to it by Pope JOHN XXIII; he died in the year of our Lord 1443, on the 12th day of APRIL.

Inſcription continued.

Cœtus ſanctorum concorditer iſte precetur,
Ut Deus ipſorum meritis ſibi propitietur!

In Engliſh.

That for his ſins, your merits may atone,
O ſupplicate, ye Saints, th' Almighty's throne!

Round

This beautiful monument of their founder was formerly kept in conſtant repair and preſervation at the expence of all Souls College, Oxford; but the allowance made for that purpoſe was withdrawn on account of this tomb's being left out of the choir when it was wainſcotted and incloſed.

Near Archbiſhop Chicheley's monument is a marble one for Archbiſhop Bourgchier, with an inſcription in the old text characters, engraved round the verge of the monument which is of grey marble, very curiouſly finiſhed, and once adorned with ſtatues; it was erected at his own expence in his life time (4).

Oppoſite this monument is a door which opens into a ſpacious room, where the Dean and Prebendaries hold their Chapters, called the Audit-room. Adjoining to it is the treaſury, formerly called the great Armary. And near it is the veſtry, which, in the Popiſh times, glittered with gold and precious ſtones. Eraſmus, who ſaw it in the year 1510, mentions it in the following terms; "After this we are led into the veſtry, Good God! What a profuſion is there of embroidered veſtments of ſilk and velvet; what a number of golden candleſticks! There we ſaw the paſtoral ſtaff of St. Thomas. It ſeemed to be a cane, covered over with a thin plate of ſilver, very light, unadorned, and reached no higher than the girdle, &c.

The Church records are kept partly in the loft over the veſtry, and partly over the treaſury.

Round the verge, at the bottom of the monument.

Quiſquis eris qui tranſieris rogo memoreris,
Tu quod eris mihi conſimilis qui poſt morieris,
Omnibus horribilis, pulvis, vermis, caro vilis.

In Engliſh.

Take, paſſenger, this moral in thy way.
Whoe'er thou art, on ſome not diſtant day,
Like me thou ſhalt be duſt, to worms a loathſome prey.

(4) *INSCRIPTION.*

Hic jacet Reverendiſſimus in Chriſto Pater & Dominus D. THOMAS BOURGCHIER, quondam ſacro ſanctæ ROMANÆ Eccleſiæ & CIRIACI in THERMIS Preſbyt. Cardinalis Archiepiſcopus hujus Eccleſiæ, qui obiit xxx die menſis MARTII, anno Domini milleſimo MCCCCLXXXVI. Cujus animæ propitietur Altiſſimus! Amen.

(4) *In ENGLISH.*

Here lies the moſt Reverend Father in Chriſt and Lord THO. BOURGCHIER, ſometime Cardinal-prieſt of St. CYRIAC in THERMIS, in the holy Church of ROME, Abp. of this Church, who died the 30th day of MARCH, in the year of our Lord, 1486. On whoſe ſoul the Moſt High have mercy! Amen.

The

From hence we aſcend a flight of ſteps into that part of the church behind the altar which is called

BECKET's CHAPEL,
OR THE
CHAPEL of the HOLY TRINITY.

THIS appears to have been built by the monks after the fire in 1174, inſtead of a ſmall one, which was at the eaſt end of Lanfranc's church, and dedicated to the Holy Trinity, but after Becket's murder, it was for many years, as well as the whole church, better known by the chapel and church of St. Thomas Becket. It is built in a different ſtyle from the reſt of the church, though by no means inferior to it in elegance and grandeur, and raiſed over a moſt ſtately under-croft, of about twenty-four feet pitch. The deſcent into this vault is by eleven or twelve ſteps from without; in which at the eaſt end is a crucifix, with a perſon ſtanding on each ſide of it over an arch, which opens into the place called Becket's tomb. Its form is a circle, about thirty feet diameter, and the roof arched with ribs meeting in the centre. The groyns between the ribs of the arch are adorned with the capital letters I and M ſemée, the former crowned. The under-croft is ſupported by four pair of remarkable ſtrong pillars on each ſide, with two more ſlender in the middle. The pillars in the chapel itſelf are alſo in pairs, ſtanding in contact two on one plinth, and their capitals blended together and ſupporting one impoſt or cornice, from whence the arches are ſprung; their ſhafts as well as baſes and capitals are of marble, and the arches are ſome circular, others mitred. The pavement, which is raiſed a ſmall ſtep higher than that of the ſide iſles, has many circular ſtones laid in it, with ſeveral fancied figures, though but rudely deſigned and executed; but there is a curious and beautiful piece of Moſaic, which has ſuffered much by the ſuperſtition of ſome, and curioſity of others. The middle of this floor, where the ſhrine of Becket ſtood, ſhews evident marks of having been viſited by multitudes of people, and the direction of the iron-work which was carried round it is very diſtinctly pointed out by them. A large arch at the eaſt end opens into the place called Becket's crown, which is a chapel over the vault called his tomb. The building is circular, the ribs of the arched roof meeting in the centre. At the time of the reformation,

ſome addition was making to it, which that event put a ſtop to; and it remained unfiniſhed, and in ruins, till about the year 1755, when Capt. Humphrey Pudner, an inhabitant of Canterbury, and in divers other inſtances a benefactor to this church, gave 100l. towards completing it; and it was accordingly finiſhed in its preſent form. The whole of the inſide ſeems to have been plentifully adorned with paintings; which as well as many remains of the ſame kind of ornament in other parts of this church, have been injudiciouſly covered with white waſh. At the weſt end of this chapel ſtands the patriarchal or metropolitical chair, in which the archbiſhops are enthroned. It conſiſts of three pieces of grey marble, carved in pannels; the ſeat is ſolid from the pavement. Oppoſite to this chair is the old altar-piece, now the lining of that to which it gave place about 1730, which is handſomely adorned with painting and gilding. The enthuſiaſts in the grand rebellion did not deface this part of the church, nor were the monuments here defaced by them; a great part of the painted glaſs is ſtill remaining. The figures and pannels which contain them are ſmall; but the patterns are various, and ſeem to ſhew that the deſigners ſtudiouſly avoided having two windows ornamented alike. Mr. Somner thought that, if the legend of Becket's miracles were utterly loſt, it might be repaired from the windows of this chapel; this is not the caſe now; but in one window, a pretty regular ſeries of tranſactions concerning the martyrdom and burial of Becket may be traced. From an opening in the center window of this chapel, is a very fair and diſtinct view of the ruins of the monaſtery of St. Auguſtine, which is ſituated nearly in a direct line without the wall of the city.

On the north ſide is an elegant monument of marble, on which, at full length, are the effigies of Henry IV, King of England, and Joan his ſecond queen, under a canopy painted with three ſhields of arms, the devices and mottos of which enrich the cornice of the canopy; he was ſon of John of Gaunt, Duke of Lancaſter, (ſon of Edward III, and was, firſt, Duke of Hereford in his father's life time, from whom he (very probably) imbibed the ambition of ſucceeding to the crown, and, it is as probable, had made ſecret attempts againſt his nephew Richard II; who, on a diſpute betwèen this Duke and the Duke of Norfolk, baniſhed them both; but Henry took an opportunity of invading the kingdom, while the king was in Ireland; his treaſon was ſucceſsful, and by a falſe and romantic claim, he aſſumed the crown, and confining his prince in Pontefract, or Pomfret Caſtle, gave directions to have him murdered, which

which was done accordingly. This king (as has been before mentioned) desired in his will to be buried in this cathedral, at the discretion of the archbishop. Being seized with an apoplectic fit, while he was at his devotions at Edward the Confessor's shrine, in Westminster abbey, he was carried to the Abbot's house, and died in the room, called the Jerusalem-chamber, on the 20th day of March, 1413. At the End of Clement Maidstone's Treatise on the Martyrdom of Richard Scroope, Archbishop of York, (who was executed for treason against this prince) he tells us, that "one of the persons who was in the barge with this king's corpse, going to Canterbury, asserted with an oath, in his presence, that on a storm arising between Berkyng and Gravesend, to appease it, they threw the corpse into the Thames, and carried the empty coffin, covered with cloth of gold, to be (as it was) solemnly buried in this church, on Trinity Sunday following his death."

With King Henry IV. lies buried his second Queen, Joan, daughter to the King of Navarre, and relict of John, Duke of Bretagne, whom the King married at Winchester, in the year 1403. She was crowned in Westminster-Abbey, on the 26th day of January, in the same year; and after surviving the king many years, she died on the 10th day of July, in the year 1437, at Havering-Bower, in Essex. In the same tomb is said to be buried Mary de Bohun, daughter of Humphrey, Earl of Hereford, Countess of Derby, and first wife of King Henry IV; but falsely, for she dying in the year 1394, was buried in the College of Leicester. On the north side of the tomb, (in a small chapel) was a chauntry, founded by that prince, for the repose of his soul; and at the head of it, against a pillar, is an old painting of Becket's murder, much defaced by time. This monument has suffered much in its ornaments by the carelessness of those who have been entrusted to clean it.

On the other side of this chapel is a noble monument for Edward the Black Prince, son of king Edward III, very entire and beautiful, his figure in gilt brass lies on it, completely armed, except the head, on which is a cap with a coronet round it, once set with stones, the sockets of which only remain, and from hence hangs a hood of mail, consisting of rings curiously linked together, down to his breast and shoulders; the head rests on a casque or helmet, joined to the cap which supports his crest, formed after the trophies above the monument, where are his gauntlets curiously finished and gilt, his coat of arms quilted with fine cotton, and embroidered with

with gold thread, though much disfigured by time and duſt, and the ſcabbard of his ſword, which appears to have been but ſmall; the ſword itſelf is ſaid to have been taken away by Oliver Cromwell. His ſhield hangs on a pillar near the head of his tomb, and has handles to it. The tomb has a long inſcription (6) in old French

(6) *In FRENCH.*

Cy giſt le Noble Prince Mons, EDWARD, aiſnez filz du tres Noble Roy EDWARD TIERS: Prince d'AQUITANE & de GALLES Duc de CORNWALLE, & Conte de CESTRE, qui moruſt, en la feſte de la Trinité, qu' eſtoit le VIII. jour de JUIN, l'an de grace mil trois centz ſeptante ſiſieme, l'alme de qui Dieu ait mercy. Amen.

Tu qui paſſez oue bouche cloſe
Par la ou ce corps repoſe,
Entent ce qe te dirai,
Sycome te dire le ſay.
Tiel come tu es tiel fu,
Tu ſeras tiel come je ſu.

De la mort ne penſai je mye,
Tant come j'avoi la vie;
En terre avoi grand richeſſe;
Dont j'y fis grand nobleſſe;
Terre, meſons, grand treſor,
Draps, chivauz, argent, & or.

Mes ore ſu je a pouvres & chetiffs
Perſond en la tre gis.
Ma grande beaute eſt toute alee;
Ma char eſt toute gaſtee.

Moule eſt eſtroit ma meſon;
En moy na ſi vente non;
Et ſi ore me veiſſez
Je ne quide pas qe vous deiſſez,
Qe j'euſſe onques home eſte,
Si ſu je ore de tant changee.

Pour Dieu priez au celeſtien Roy,
Qe mercy ait de l'ame de moy;
Tous ceulx qi pur moy prieront,
Ou a Dieu macorderont,
Dieu les mette en ſon Paradis,
Ou nul ne poet eſtre chetiff.

(6) *In ENGLISH.*

Here lieth the noble Prince EDWARD, eldeſt ſon of the moſt noble King EDWARD III. Prince of AQUITAIN and WALES, Duke of CORNWALL and Earl of CHESTER, who died on Trinity Sunday, which was on the 8th of JUNE, in the year of grace 1376. To the ſoul of whom God grant mercy. Amen.

Whoe'er thou be that paſſeſt by,
Where this corps interr d doth lie,
Underſtand what I ſhall ſay,
As, at this time, ſpeak I may;
Such as thou art, ſuch was I,
Such as I am, ſhalt thou be.

Little did I think on death,
Long as I enjoy'd my breath.
Great riches here I did poſſeſs,
Whereof I made great nobleneſs.
I had gold, ſilver, wardrobes, land,
Great treaſures, horſes, houſes grand.

But now a caitiff poor am I,
Deep in the ground, lo! here I lie;
My beauty great is all quite gone,
My fleſh is waſted to the bone.

My houſe is narrow now and throng,
Nothing but truth comes from my tongue
And if ye ſhould ſee me this day,
I do not think, but ye would ſay,
That I had never been a man,
So much alter'd now I am.

For God's ſake pray to the heavenly King,
That he my ſoul to heaven would bring.
All they that pray, and make accord
For me, unto my God and Lord,
God place them in his Paradiſe,
Wherein no wretched caitiff lies.

proſe

proſe and verſe, on braſs plates and fillets, round the borders of the ſtone on which the figure is laid. The ſides and ends of it are adorned with eſcutcheons alternately placed; one bearing the arms of France and England quarterly, with the file of three points for his diſtinction, and a label above it, on which is written *houmount, (haughty ſpirit)*; the other his own arms, viz. three oſtrich feathers, the quill end of each in a ſocket, with a label croſſing, and his motto, *Ich dien, (I ſerve)*. The canopy over it is painted with the figure of our Saviour, now defaced, and the four Evangeliſts, with their ſymbols, in ſmall compartments at the four corners of it. A ſtone ſtep, very much worn, remains under the window oppoſite this tomb, which probably belonged to an altar, where maſſes might be ſaid for the ſoul of the Prince. On the glaſs were painted his arms, with thoſe of France and England, as on the monument; but the former being broken, the latter were taken away a few years ſince to repair a window in another part of the church.

A few paces from the Black Prince's monument is a very elegant one ſaid to be in part, if not the whole, executed at Rome, erected in memory of Dr. Nicholas Wotton, who lies entombed here; on which he is repreſented kneeling at his devotions. Over his figure is this inſcription.(7) He was deſcended of a noble family in this

(7) *INSCRIPTION.*

NICOLAUS WOTTONUS, ROBERTI WOTTONI Equitis Aurati ex ANNA BELKNAPPA Filius, utriuſque juris Doctor, Eccleſiæ hujus primus, itemq; Metropolitanæ Eccleſiæ D. PETRI EBORACENSIS Decanus; HENRICO VIII. EDOARDO VI. MARIÆ & ELIZABETHÆ, ANGLIÆ Regibus, a ſecretis Conſiliis. Ad CAROLUM V. Cæſarem bis, et ad PHILIPPUM HISPANIARUM Regem ſemel, ad FRANCISCUM Primum FRANCORUM Regem ſemel, ad HENRICUM II. ejus Filium ter, ad MARIAM HUNGARIÆ Reginam, BELGARUM Præſidem, ſemel, ad GULIELMUM CLIVENSIUM Ducem bis, legatione functus. Renovatæ pacis inter ANGLOS, FRANCOS, et SCOTOS, inter GUINAS et ARDERAM, Anno 1546; ſimiliter et ad Caſtrum CAMERANSENSE, Anno 1559; denique EDINBURGI SCOTIÆ, Anno 1560, Oratorum unus. Hic tandem fere ſeptuagenarius requieſcit.

(7) *In ENGLISH.*

NICHOLAS WOTTON, ſon of Sir ROBERT WOTTON, knt. by ANNE BELKNAPP, Doctor of Laws, firſt Dean of this Church, and alſo Dean of the Metropolitical Church of St. Peter's, York; a Privy-Counſellor to HENRY VIII, EDWARD VI, Q. MARY, and Q. ELIZABETH; twice ſent Ambaſſador to the Emperor CHARLES V, once to PHILIP K. of SPAIN, once to FRANCIS I, K. of FRANCE, thrice to HENRY II, his ſon, once to MARY Q. of HUNGARY, and Governeſs of the NETHERLANDS, and twice to WILLIAM Duke of CLEVES. He was one of the Plenipotentiaries at the renewal of the Peace between the ENGLISH, FRENCH, and SCOTCH; between GUINES and ARDRES, in the year 1546; and alſo at CHATEAU-CAMBRESIS in 1559; and laſtly, at EDINBURGH in SCOTLAND, in 1560. And here, at length, being almoſt ſeventy years of age, he reſts in peace.

Hæc

county, an eminent ſtateſman and an accompliſhed courtier; for he continued in favour and acted in a public character under four Princes, and as many changes of religion, and died Dean of Canterbury and York.

Hæc ille ante mortem et ante morbum, quaſi fatalem diem præſentiens, et cygneam cantionem propheticé canens, ſua manu in Muſæo ſcripta reliquit.

Qui apud tales Principes, Divinâ Providentiâ gubernante, laudabiliter, et in tot, et in tantis cauſis (quarum magnitudo graviſſima utilitas publica fuit) feliciter bonam vitæ ſuæ partem conſumpſit; eum Virum ſapientem et experientiſſimum ipſa invidia judicare debet. Quam ſemper ab omni contentione Honorum fuerit alienus, illud declarat, quod ad hanc Eccleſiaſticam Dignitatem non ambitione ullâ ſuâ inflatus, nec amicorum operâ uſus aſpiravit, ſed eam utramque HENRICUS VIII. (haminis merito et virtute provocatus) ultro detulit. Cumque idem Rex illuſtriſſimus morbum lethalem ingraveſcere perſentiſceret, et EDOARDI Principis ſane excellentiſſimi, adhuc tamen pueri, et Reipublicæ adminiſtrandæ imparis, imbeciliam ætatem ſenili prudentiâ ſecretioris ſui conſilii regendam eſſe exiſtimaret, illis ex ſedecim, quos ſupremæ voluntatis ſuæ Teſtes et Vindices Teſtamenti inſtituit, hunc NICOLAUM (abſentem tunc in FRANCIA Legatum) unum eſſe voluit. EDOARDO Rege jam medio Regni curriculo prope confecto, unus é primariis Secretariis fuit; quem locum diutius tenere potuiſſet, niſi et ſuis et aſſiduis amicorum precibus abdicandi veniam impetraſſet.

Corpus illi erat gracile quidem et parvum, ſed rectum; habitudo ſana, vultus liberalis, victus exquiſitus, quem ſemel tantum in die carpere conſueverat. Valetudo adeo firma, ut raro morbum aliquem ſenſerit. Animus vero totus, libris et literis dicatus, Artium, Medici-

Before his death, and even before his laſt ſickneſs, as being forewarned of the fatal day, he prophetically ſung his ſwan-like ſong, and left the above in his ſtudy, written with his own hand.

He who ſpent a great part of his life in the ſervice of ſuch Princes, by the will of Providence, happily and laudably, in ſuch great and various employments (the extraordinary importance of which redounded to the public benefit) muſt be allowed by Envy herſelf to have been a wiſe and experienced Stateſman. How far he was from ſeeking honours appears from hence; that it was not by any ambitious deſign of his own, nor intereſt of his friends, that he aſpired to theſe eccleſiaſtical Dignities; but Henry VIII (induced to it by his merit and virtues) beſtowed them on him unſolicited. And when the ſame moſt excellent Monarch found himſelf at the point of death, conſidering that the tender age of Prince EDWARD, (who, tho' of excellent endowments, was then a child, and not equal to the weighty affairs of Government) required the ſage advice of his Privy-Council, of the ſixteen witneſſes and executors of his laſt will and teſtament, he appointed this NICHOLAS (then abſent on an embaſſy in FRANCE) one. About the middle of the reign of EDWARD VI he was made one of the principal Secretaries of State; which poſt he might have held much longer than he did, had not he himſelf and all his friends earneſtly begged leave for him to reſign it.—He was ſlender and low in ſtature, but ſtrait and well ſhaped, his conſtitution was firm, his countenance open, his diet ſparing, which he never took above once a day; his health ſo ſtrong that he was ſeldom affected with any diſeaſe; his mind was wholly devoted to books and learning, intent on

næ,

On the north-ſide, near the eaſt window, is a plain brick monument plaiſtered over, for Cardinal Pole, the laſt Popiſh Archbiſhop of Canterbury, and the laſt Archbiſhop that was buried in this cathedral. He being of the blood royal was buried in the higheſt and moſt honourable part of the church. On the wall above it was formerly a beautiful painting in *freſco*, repreſenting two angels, ſupporting on each ſide an eſcutcheon of the Cardinal's arms in eight compartments, and between them two cherubims holding a Cardinal's hat; but theſe are ſadly gone to decay, and but little remains to be ſeen of them. The whole inſcription on the tomb was (8)

Over this tomb is an old painting of St. Chryſoſtom carrying our Saviour over a river.

At the feet of the Black Prince is an elegant altar-tomb of alabaſter, in the Gothic taſte, for Archbiſhop Courtney, with his figure lying at full length upon it in his robes, with his mitre and croſier. This prelate, by a codicil to his will, ordered his body to be intered in the church-yard of Maidſtone college, of which he was founder, in the place deſigned for his eſquire, John Butler,

næ, Juriſprudentiæ, et Theologiæ ſtudiis intentus; Linguarum ROMANÆ, ITALICÆ, GALLICÆ, et GERMANICÆ INFERIORIS cognitione pulchrè exornatus. Ita vir iſte genere clarus, legationibus clarior, domi ac foris clariſſimus, honore florens, labore fractus, ætate confectus, poſtquam Decanus hujus Eccleſiæ annos 25 dies 293 præfuiſſet, LONDINI, JANUARII 26, Anno noſtræ Salutis 1566, pié et ſuaviter in Domino obdormivit, THOMA WOTTONO, Nepote, Hærede relicto; qui ei hoc Monumentum, non Honoris ergo, quo abundavit vivus et floreſcet mortuus; ſed Amoris cauſâ, quem Memoriâ colet, ut debet, ſempiternâ, conſecravit.

(8) *INSCRIPTION.*

Depoſitum Cardinalis Poli.

And over it

Beati mortui qui in Domino moriuntur.

the ſtudies of Arts, Phyſic, Laws and Divinity, and richly ſtored with the knowledge of the LATIN, ITALIAN, FRENCH, and LOW-DUTCH Languages. Thus this man who was famous by birth, but more famous by his honourable embaſſies, and moſt of all by his employments, both foreign and domeſtic, flouriſhing in honours, worn out with toils, waſted with age, after he had been Dean of this church 25 years and 293 days, piouſly and calmly ſlept in the Lord at LONDON, JAN. 26, in 1566, leaving for his heir THO. WOTTON, his nephew, who has erected this Monument to him, not to do him honour, for that he abundantly enjoyed while living, and will inherit after death, but out of true love and due reverence to his immortal memory."

(8) *In ENGLISH.*

The Body of Cardinal Pole.

And over it

Bleſſed are the dead who die in the Lord.

not

not thinking himself worthy to be buried in his own metropolitan, or any other cathedral or collegiate church; but King Richard II. being at Canterbury when he was to be interred, over-ruled the will, and at the earnest request of the monks he was entombed in this chapel of the Holy Trinity.

At the feet of Archbishop Courtney, between two of the pillars, bending circularly, is a plain tomb made like a round lidded chest, or not much unlike a turf-grave, but higher, and composed of bricks plaistered over, in which, on the pavement of the church, lie the remains of Odo Colligny, Bishop elect of Beauvais, and Cardinal Chastillon; he fled into England in 1568, and was graciously received by Queen Elizabeth, who had a great esteem for him, not only on account of his honourable descent, but his merit and virtue, which Thuanus highly commends. He was a favourer (if not a member) of the Protestant Church; and going to wait on the Queen at Hampton Court, he died suddenly of poison, given him, it is said, by one of his servants in an apple, on the 14th of February 1571.

On the south-side of the monument of the Black Prince is a tomb of a singular form, which was thought by Bishop Godwin and others, to be that of Archbishop Theobald, who died in 1161: But this is a mistake, his remains being removed (as Gervase, a monk of this convent, informs us) after the fire in 1174, and re-interred near the ancient Lady Chapel, on the north side of the body of the church. It is more likely to be the monument of Archbishop Lanfranc who died in 1089, and was buried here. It might perhaps be replaced after the fire, and its construction shows it to be Norman, at least, if not Saxon.

Mr. Gostling says, "Theobald was Becket's immediate predecessor; there was no marble used in the church until this rebuilding it after Becket's death, and this monument is made of the same Petworth marble, of which such a profusion is to be seen in the pillars and other parts of this church. It was evidently made for the place where it stands and was not removed from any other, and if it is Theobald's, must have been made for the removal of his body. It is very singular in its structure, and from the quaterfoils in which the four heads are placed, seems to be of a later time."

It is to be observed that all the bodies buried in this part of the church are not, properly speaking, interred, the Undercroft being beneath it, and consequently this chapel built on arches.

In the middle of this chapel, between the tombs of Henry IV and the Black Prince, stood formerly the celebrated shrine of Archbishop

biſhop Becket, as before mentioned. The Shrine was raiſed above ſix feet high, all of ſtone, then upward of timber, plain, within which was an iron cheſt, containing Becket's bones, ſkull, &c. The timber-work on the out-ſide was covered with plates of gold, decorated and imboſſed with gold wires, garniſhed with broches, angels, chains, precious ſtones, and great orient pearls. On the top was placed in the year 1314 a golden ornament, which coſt ſeven pounds ten ſhillings, equivalent, at leaſt, to ſeventy pounds now. The crown of his head, which was cut off by the aſſaſſins, was preſerved by itſelf in an altar adjoining to the Eaſt-end of the Church, which ſtill retains the name of Becket's crown. This was richly adorned with ſilver, gold, and jewels, to the value of one hundred and fifteen pounds twelve ſhillings, in the year 1316; a large carpet of ſilk was thrown over it. When the ſhrine was demoliſhed at the reformation, the treaſure of it filled two large cheſts, which ſix or eight men could ſcarce carry; and at the ſame time the bones were burnt on the pavement of the church.

From Becket's Chapel, after deſcending a few ſteps, we proceed into the ſouth-iſle of the choir, in which firſt, on the left, is the old chapel of Saint Peter and Saint Paul, or Saint Anſelm's chapel (which is now divided into two rooms, one a veſtry for the minor-canons, the other for the lay-clerks) ſo called from its being the place of his interment. He died in 1107, was firſt buried in Trinity Chapel and was removed hither when the church was rebuilt after the fire. Of his tomb there is now no appearance. Formerly a lamp was kept perpetually burning there, for the maintenance of which King Stephen left ſome land. Anſelm being a native of Piedmont, ſome years ago, the Sardinian Ambaſſador, by order of the King his maſter, (a great devotee) obtained leave of King George II. to ſearch here for the relicks of this Saint, that they might be conveyed to his own country. The perſon employed to make this ſearch, on conſulting a member of the church, whom he thought beſt qualified to aſſiſt him in it, was ſo well convinced that no traces of ſuch remains were to be found, and that probably this ſhrine had undergone the ſame fate with that of Saint Thomas Becket, that the deſign was laid aſide.

A newel ſtair-caſe leads to a room over this chapel, a cloſet of which has a window looking into the choir with an iron-grate. This has been ſhewn as the place where John II. King of France, was confined, when taken priſoner and brought into England by Edward the Black Prince; but with more probability it was a priſon for ſuch of the monks as had deſerved confinement by their irregu-

larities; and the grated window towards the choir was made, that they might be witneſſes to the performance of the ſacred ſolemnities at the altar, and have a fair view of the elevation of the hoſt.

In this chapel lies buried Archbiſhop Mepham. His tomb is of black marble, and ſtands almoſt within the grating and makes part of a very elegant ſcreen of ſtone-work, between this ſide-iſle and St. Anſelm's chapel, but has no inſcription. Archbiſhop Bradwardin is alſo buried in this chapel, under an ordinary ſtone, near the ſouth window, but without any inſcription or ornament.

Almoſt oppoſite Anſelm's chapel, is a monument for Archbiſhop Sudbury, on which there is no inſcription. This Archbiſhop built the Weſt-gate of the city and the greateſt part of the wall between it and the North-gate; for which reaſon the Mayor and Aldermen uſed, once a year, to go ſolemnly to his tomb, to pray for his ſoul.

Next to this is a magnificent monument for Archbiſhop Stratford, but without an inſcription.

Adjoining to this is a monument of curious conſtruction for Archbiſhop Kemp. (9)

In the upper ſouth croſs, were formerly the altars of Saint Gregory and Saint John, the tomb or ſhrine of Saint Alfric, and the tomb of Archbiſhop Winchelſey which was near Saint Gregory's altar, by the ſouth wall, but was defaced at the reformation, as the common people deemed him a ſaint, and paid adoration there.

Beyond this croſs iſle, on the left, lies buried Archbiſhop Hubert Walter, who was elected to this ſee in 1193. His tomb is ſtill viſible, with his effigy upon it in ſtone, which was originally painted. It is much defaced and a few years ago was unaccountably white-waſhed. Giraldus Cambrenſis charges him with want both of learning and religion. King John (who hated Hubert extremely) when he heard of the death of Geoffrey Fitz-Peter, Earl of Eſſex, and Chief Juſticiary of England, laughed, and ſaid, "When he gets to hell, he'll ſalute Hubert, Archbiſhop of Canterbury; for doubtleſs he'll find him there."

(9) *INSCRIPTION.*

Hic jacet Reverendiſſimus in Chriſto Pater & Dominus Dominus JOANNES KEMP, Titulo ſanctæ Ruffinæ ſacroſanctæ Romanæ Eccleſiæ Epiſcopus Cardinalis, Archiepiſcopus Cantuarienſis. Qui obiit viceſimo ſecundo die Martii, A.D. MCCCCLIII. Cujus animæ propitietur Deus. AMEN.

(9) *In ENGLISH.*

Here lies the moſt Reverend Father in Chriſt and Lord JOHN KEMP, Cardinal-Biſhop of the Holy Roman Church, by the title of St. Rufina, Archbiſhop of Canterbury, who died on the 22d day of May, A.D. 1453. On whoſe Soul God have Mercy! Amen.

A little

A little farther in the ſame wall is the tomb of Archbiſhop Walter Reynolds, on it is his effigy cut in ſtone ; on which was formerly an inſcription, (o) which has been ſcarce legible for many years, and is now almoſt inviſible

This effigy was alſo once painted, but is now white-waſhed ; a kind of improvement which has juſt the ſame effect on theſe venerable tombs, that ſcowering has on an ancient ſhield or coin, and is equally unpardonable by antiquarians. It is obſervable, that, in old churches, the moſt ancient monuments are placed in or near the walls.

A little beyond Archbiſhop Reynold's monument is the ſtaircaſe leading to a beautiful chapel over that of St. Michael, and in the the ſame ſtyle, being part of Abp. Sudbury's repairs; in which Mr. Goſtling ſuppoſes ſtood the altar of All Saints. The roof is of ribbed arches, and at the key-ſtones, where the ribs meet are the faces of three members of the monaſtery, whoſe names and degrees were written beſide them, but are now partly obliterated. It is now the choiriſters ſchool, of which the organiſt is the preſent maſter: and was formerly the armory, where the arms belonging to the monaſtery were kept. The ſtands on which the pikes hung were remaining within theſe few years. The armory *(Armarium)* beforementioned, adjoining to the veſtry, was the treaſury of the relicks.

Before we quit this iſle, it may be neceſſary to obſerve that above the large windows is a walk, which Mr. Battely calls a Triforium, between the ſame number of ſmaller windows on one hand, and the ſpringing of the arches and ſome little pillars on the other; the way into it being by a door on the ſtaircaſe tower. This as well as the north iſle is adorned with four rows of ſmall pillars of grey marble, behind the uppermoſt of which are two of theſe *Triforia*, which run quite round this part of the church, except where it is joined to the great tower; where they come over the vaulting of the ſide iſles, there is their whole breadth to walk in ; but in other parts they are ſo narrow, and at ſuch a height from the pavement, that many find them diſagreeable; if not

(o) *INSCRIPTION.*

Hic requieſcit Dominus WALTERUS REYNOLDS, prius Epiſcopus WIGORNIENSIS et ANGLIÆ Cancellarius, deinde Archiepiſcopus iſtius Eccleſiæ, qui obiit 16 Die Menſ. NOVEMBRIS, Anno gratiæ 1327.

(o) *In ENGLISH.*

Here reſts WALTER REYNOLDS, firſt Biſhop of WORCESTER; and Chancellor of ENGLAND, and afterwards Archbiſhop of this Church, who died NOVEMBER 16, in the year of grace 1327.

dangerous

dangerous, eſpecially the upper range. It is alſo continued round the middle part of the chapel of the Holy Trinity, but not on the ſides, they having a walk raiſed from the level of the pavement, where the pillows are detached from the walls, ſo as to leave a way broad enough for the prieſts to paſs on each ſide and round the chapel of the Virgin Mary, wi thout diſturbance by any number of St. Thomas's votaries, who might be crouding about his ſhrine. The whole, or great part of it was ſecured by an iron fence, the remains of which are ſtill viſible on ſeveral of the pillars on the north ſide.

Over the entrance into St. Michael's chapel, in the ſouth croſs, is a very ancient painting of Pope Gregory commiſſioning Saint Auguſtine to convert the Engliſh; the print of which, in the deſcription of the cathedrals of Canterbury and York (publiſhed in 1755) is by miſtake miſplaced in the latter, *p.* 8c. An organ was formerly fixed there, as mentioned by Gervaſe, of which the foundation ſtill remains, and this picture was the ornament of it. This croſs iſle, therefore, was only new caſed, not wholly rebuilt, by Abp. Sudbury. Beſides, Abp. Peckham's tomb in the martyrdom, and alſo the walls of this iſle, are of much older date; the latter there is every reaſon to believe were built by Lanfranc, on the vaults and pillars of as early a date as that of King Alfred about the year 900; from thence eaſtward, the ſtructure has the appearance of very great antiquity, greater, indeed, than is generally allowed to it, and perhaps not eaſily to be aſcertained.

We ſhall now return to the ſouth-weſt door, which leads into the

A U L A, or N A V E,

ON the entrance into which, the beholder is ſtruck in an awful and ſolemn manner with its grandeur and ſpaciouſneſs, and if he has a taſte for architectural harmony and proportion, he cannot but admire how ſtrength and beauty are combined in this magnificent Gothic ſtructure, and lament that the memory of ſo exalted a genius as the deſigner ſhould be forgotten.

At the weſt end is the conſiſtory court, and near it is an elegant font, erected at the expence of Dr John Warner, Biſhop of Rocheſter, and conſecrated by John Biſhop of Oxon in 1636; it is adorned with the figures of our Saviour, the apoſtles, and evangeliſts, which has been new painted and gilt within theſe few years. In the great rebellion it was pulled down, and the materials carried

carried away by the rabble; but Mr. Somner enquired with great diligence for all the ſcattered pieces, bought them at his own expence, kept them ſafe till the king's return, and delivered them to the donor, who re-edified it, in its preſent elegant form.

On the ſouth ſide of the nave, between two pillars, is a large raiſed tomb ſaid to be for Abp. Wittleſey; but this muſt be an error, for the figures on it were plainly thoſe of a man and his wife; though at preſent only the indentions in the ſtone appear, the figures, and the inſcription being entirely gone.

Near it is another ancient raiſed monument for William Lovelace, ſerjeant at law, and high ſteward of the liberties of this church, who died in 1576, and Anne his wife, with the braſs of two figures torn from it.

On the north ſide of the nave, between two pillars, oppoſite Lovelace's, is a large raiſed table monument, once inlaid with braſs, but now defaced, as is alſo the epitaph, for Archbiſhop Iſlip.(1) He died at Mayfield, in Suſſex, April 26, 1366, of a palſy, occaſioned by a fall from his horſe into a miry place, between Sevenoak and Tunbridge, and then ſleeping in a ſtone chamber, above three years before, and was buried by his own deſire very privately before the great croſs in this church, May 2.

From the aula, or nave, after aſcending a double flight of ſtone ſteps, we have an opportunity of viewing the great window at the weſt end, built about the year 1400; it is the ſame ſtyle as that in the martyrdom, and divided by ſtone work into ſtages and compartments. The uppermoſt, which is cloſe under the point of the mitred arch, contains the arms of K. Richard II. empaling thoſe of Edward theConfeſſor, whom that king had choſen for his patron: The ſecond range contains ſix ſmall figures between the arms of his firſt wife on the north, and thoſe of his ſecond on the ſouth. The third range has ten Saints. The fourth the twelve apoſtles, with a youth kneeling and cenſing on the ſouth ſide, and another kneeling figure on the north. Below theſe, in the upper range of the large compartments, are ſeven large figures of our kings, ſtanding under gothic niches very highly wrought. They are bearded, have open crowns on their heads, and ſwords or ſceptres in their right hands, and each had his name under him in the old black letter; of which very little remains. They are, Canute, Edward the Confeſſor, Harold, William I. William II. Henry I. and Stephen.

(1) Simon Iſlip was the firſt Archbiſhop who had an Epitaph upon his tomb in the whole church; but ſoon after his time they became frequent and common. The antient cuſtom was to put a plate of lead, with the interred party's name inſcribed on it, into the ſepulchre with the corps.

The

The tops of the canopies are all that are left of the fourteen niches of which the two next ſtages conſiſt. The workmanſhip of this window is inferior to what has been already mentioned; the colours not being near ſo rich and beautiful.—From hence we have alſo a fine view of the dazzling height of the inſide of Bell Harry-ſteeple and of the well proportioned ornaments with which it is adorned; and of the rich ſcreen of ſtone work, under which we enter

The CHOIR,

WHICH is thought to be the moſt ſpacious in the kingdom. The ſtalls for the Dean and Prebendaries are ſix on each ſide of the entrance; they are of wainſcot divided by neat pillars and pilaſters fluted, with capitals of the Corinthian order, ſupporting arched canopies, and a front elegantly carved with crowns, ſceptres, and rich foliage, with ſuitable frieze and cornice; the arms of the kingdom, the archbiſhopric, and the dean and chapter, ſhew this to be part of the repairs, after the reſtoration of the damages done by the enemies of royalty and epiſcopacy. The carving is ſuppoſed to be the work of Gibbons. The wainſcotting on each ſide, as far as the Archbiſhop's thorne, in the ſame taſte, though not quite ſo rich in its ornaments, appears to have been done about the ſame time. It conſiſts of pannels with fluted pilaſters. Between the capitals, alternately, are feſtoons of flowers, and under them are crowns, and mitres. Above the entablature, is an arched coping, adorned with cherubims and volutes.

In 1704, three ranges of pews were erected on each ſide, when the old monkiſh ſtalls were removed; and to complete the work, and render the whole uniform, Abp. Teniſon, on this occaſion, gave the preſent throne; and on the right hand of which is the ſeat or pew for the Archdeacon. It is of wainſcot; the canopy and its ornaments raiſed very high on ſix fluted pillars of the Corinthian order, with proper impoſts; and on the top is a mitre between two flaming urns. It is ſaid by Mr. Walpole, in his anecdotes of painting, to have coſt 70l. but in the *Biographia Britannica*, the expence is laid at 244l. 8s. 2d. and whoever examines the ſtructure, will be inclined to conclude the latter ſum was the real charge. when theſe alterations and improvements were made in the choir, two ſteps which diſtinguiſh the weſt end of it from the chancel, were taken up and placed three or four feet more towards the eaſt; when a quantity of melted lead was diſcovered in the joints of the pavement.

pavement, probably occaſioned by the fire in 1174, when the roof of Conrad's glorious choir was deſtroyed. Theſe ſteps extend the whole width of the pavement, and the middle ſtone of the lower one has a ſemicircular projection, with a ſquare hole in it, now filled up, which ſeems deſigned for the reception of the foot of a large crucifix. Weſt from hence the pavement is of grey marble, in ſmall ſquares; and eaſtward to the altar rail it is laid with large ſlabs of a very different kind of ſtone, the grain of which ſo much reſembles that of wood, as to be by ſome miſtaken for a petrifaction: they receive a moſt exquiſite poliſh; the edges are in curious *ſtrata*, and the tops beautifully clouded. Dr. Peacock called them, the flowered Jaſper, and others, the Egyptian, the Sicilian, and the antique alabaſter, agate. From the rail to the ſteps, the flour is paved with white and black marble, in a fancied pattern, and the ſteps ſix in number, are of veined white marble.

On the riſer of the uppermoſt is an inſcription (2) ſhewing that the pavement from thence to the altar, was the bequeſt of Mrs Dorothy Nixon. It is in a ſuitable pattern to that below, and continues to the doors leading to the chapel of the Holy Trinity, in length near 20 feet, and the whole breadth of the place.

The Altar-piece was erected about the year 1730, towards the expence of which 500l. given by Dr. John Grandorge (3) for making improvements in the church, was applied. It was deſigned by Mr. (afterwards Sir James) Burrough Fellow and Maſter of Caius College, Cambridge. The whole is built alſo of wainſcot, agreeable to the reſt of the choir, of the Corinthian order, very grand and lofty, ſupported by fluted pillars and pilaſters, and exceedingly well executed. It has no ornamental paintings, the center ſpace being covered with plain crimſon velvet, ſurrounded with a gold margin.

The organ is placed on the north ſide of the choir, oppoſite the pulpit, which is moveable. The organ was new built in 1753, but the front of the old one is ſtill preſerved; half the expence of

(2) In honorem DEI, hoc pavimentum legavit DOROTHEA NIXON, 1732. To the honour of God, Dorothy Nixon bequeathed this pavement. She was the widow of Dr. Thomas Nixon, one of the Prebendaries of this church, and died in 1732. Her legacy for this work was 200l. which being inſufficient to complete it, Mr. Herbert Randolph, her nephew and executor, contributed 30l. more for that purpoſe.

(3) He was one of the Prebendaries of this cathedral, and died in 1729.

which

which was defrayed by Capt. Humphry Pudner, (4) who was in various other inſtances a great benefactor to this church. (5)

During the winter months the choir is partly illuminated by two braſs branches ſuſpended from the vaulting over head; they each conſiſt of 24 lights, and were the gift of Sir Anthony Aucher, of Biſhopſbourn, bart. who died in 1692, and Dr. Edward Teniſon, then, (in 1726) Prebendary here, and Archdeacon of Carmarthen; and oppoſite the choir door, in the north croſs iſle, is another branch of eight lights, given by Dr. Samuel Shuckford in 1747. He was alſo a Prebendary of this church.

The plate belonging to the communion table is very elegant; one piece of which is remarkably ſo, which was the votive gift of Thomas Howard, Ambaſſador from King Charles I. to the Emperor, in his paſſage through Canterbury, April 7, 1636. Philip Boſtock Weſton, of Boſtock, in Berks, Eſq. by his will, dated June 26, 1727, left 40 marcs (26l. 3s. 4d.) to be laid out in communion plate, with which two handſome patens ſilver gilt, were bought; at the ſame time all the reſt of the plate, except the two great candleſticks, was new gilt.

From the choir, after deſcending the ſtone ſteps into the north croſs or martrydom, we paſs through a door which there opens into the

UNDER-CROFT, and *FRENCH-CHURCH.*

THE weſt part of this crypt or vault, under the choir, was granted by Queen Elizabeth to eighteen families of Walloons, who fled from the perſecution of the Duke of Alva, and has been uſed by their deſcendants as a church ever ſince. The congregation at this time is ſaid to conſiſt of upwards of 500 families. Two door-ways are cut through the ſouth wall of the cathe-

(4) He was a ſea commander in the reign of Q. Anne, but afterwards retiring, ſpent the latter part of his life in Canterbury, and being fond of cathedral ſervice attended it as conſtantly as his health permitted. He did not live to hear the new organ, as it was not opened till December 9, 1753, the day after his funeral.

(5) He gave two handſome ſeats, which are placed at the weſt end of the body, and ſeveral glaſs lanterns to light the way from thence to the weſt door of the choir. If the organ could have been placed over the ſcreen at the entrance, he purpoſed contributing a much larger ſum towards it. He gave 100l. for finiſhing Becket's crown, which has been already mentioned.

dral

dral from this place into the church-yard, through which they pass to and from their devotions. In the south part of it under the south cross isle was the chantry of Edward the Black Prince; founded by him in 1363, and suppressed at the reformation. The roof of this is newer and of more curious construction than the rest of the vaults, being in the gothic taste, with ribs curiously moulded, and having carved ornaments at their intersections. Not far from hence, in the place now used for a vestry-room, is a passage behind the wainscot through a hole in the wall into a dark vault, where by the help of a candle, may be distinguished the remains of some ancient painting, and the appearance of a chapel, formerly in great esteem. On each side the door is painted on the wall a figure of a cherubim, full of eyes, standing on a wheel, &c. as described in the prophecy of Ezekiel. These figures Mr. Dart has mistaken for Saint Catherine. On the roof is painted GOD the Father, sitting with his feet on a wheel, in the appearance of a man, (as described also in Ezekiel) and holding a book inscribed *Ego sum qui sum*, [I AM THAT I AM]. Round it are some broken sentences, intimating that many people *(Plebs multa)* were at the house of Zacharias. There is also the name Elizabeth, and this expression *Johannes est nomen ejus*; and again, *Iste puer magnus coram Domino et Spiritu Sancto replebitur*; referring to the history, in two compartments, of John the Baptist.

Under these paintings, on a cornice, was this inscription, in old text, now much defaced, reaching to the east end, where probably, was an altar sacred to the Archangel Gabriel:

Hoc Altare fuit dedicatum in Honorem Sancti GABRIEL Archangeli.

Of this altar there are now no traces, except that the arch under which it may be supposed to have stood is painted in nine pannels; the middlemost with seven stars, and the others with the seven angels, the churches and candlesticks, and Saint John writing his Apocalypse.—Mr. Dart imagines this chapel was at the rebuilding of the church called Saint John Baptist's, and was placed where the old one, built by Archbishop Cuthbert, formerly stood; but from the description of it here given, it seems much more likely that this chapel has been dedicated to the Angels.

Proceeding farther in the Under-croft, we come to the Virgin Mary's chapel, a place of great resort in the Popish times. Erasmus, who saw it by the favour of Archbishop Warham, thus describes it: "The Virgin-Mother has there an habitation, but "somewhat dark, inclosed with a double iron rail, for fear of

" thieves; for indeed I never ſaw any thing more loaded with " riches. Lights being brought, we ſaw a more than royal " ſpectacle. In beauty it far ſurpaſſes that of Walſingham. This " chapel (he adds) is not ſhown but to noblemen and particular " friends." The iron fences are now gone, as well as the riches they were to ſecure; but the ſtone walls of it, of open gothic work, are remarkably neat and delicate.

In it ſo long ago as the year 1242, was an altar dedicated to the Virgin Mary, and called, *Altare beatæ Mariæ in Cryptis.*—This chapel was not rebuilt (as has been ſuppoſed) by Archbiſhop Morton, though he is ſaid in the obituals to be one of her votaries, and though he choſe in his will to be buried obſcurely *Coram imagine beatiſſimæ Virginis Mariæ in Cryptis*, where his tomb is adorned with his effigy: and here he founded a chauntry of two monks to ſing daily maſs, with Placebo and Dirige, for twenty years, and left them for their pay three ſhillings and four-pence weekly—This prelate was a benefactor to the new work of the great tower, called Bell-Harry ſteeple, as appears by his device, MOR, and a *ton*, in the ſtone work. About the ſame time, the devotees were in a manner prevented from reſorting to this chapel by ſeveral ſprings of water which flowed in there. Prior Goldſtone therefore made a famous aqueduct, or drain, which goes from the church-yard to the church, and under the foundation of it. The aqueduct which ſupplied all the offices of the convent, was made by Prior Wybert, who died in 1167.

In the middle of this chapel is a large flat ſtone, on which is the effigy of an Archbiſhop in his pontificalia; and, as it is ſaid, that the monks, the night after Becket was murdered, buried him privately here, in order to aſcertain the ſpot, Archdeacon Battely, about the beginning of this century, had the curioſity to have this ſtone taken up, and diſcovered a grave, which had no appearance of any remains of a corpſe or coffin. This therefore may reaſonably be ſuppoſed to have been the place in which Becket's remains were depoſited till they were tranſlated to his ſhrine.

There were two altars in this place; on the ſouth ſide, one dedicated to Saint Auguſtine; and on the north ſide, one dedicated to Saint John Baptiſt.

Cloſe to the ſouth wall was buried Archbiſhop Ethelred, who died in 880, and to the north wall Archbiſhop Eadſine, who died in 1050. Here the bull of Becket's canonization was read; and here was a great concourſe of princes and others to pay their devotions to him. "Here," ſays Gervaiſe the monk, "GOD through " his

" his merits wrought many miracles; here rich and poor, kings " and princes have worſhipped him."

Hither in 1174 king Henry II. came barefoot, and continued a day and a night in prayer, making rich offerings, and giving 50l. yearly to find lights round the tomb. Hither alſo came king Lewis VII. of France, in 1179, and offered an hundred muids (or tons) of wine, and a cup, or chalice of gold, &c. When the church was burnt, this tomb lay among the ruins, till the chapel at the eaſt end of the church was finiſhed. Here was a (6) Thuribule formerly, in Prior Eſtria's time; and one Paganus, a nobleman, gave a carpet of ſilk to lay over it, and there were two keepers of it, of which number were R. de Rowe and Thomas de Greenwich. Here alſo ſtood an altar dedicated to Becket, called *Altare Tumbæ beati* Thomæ *Martyris*.

On one ſide of the Virgin Mary's chapel is a marble monument, with gothic arches and ſpires, and the effigy of Lady Mohun, of Dunſter caſtle, in Somerſetſhire, who in the year 1395, 19 Richard II. purchaſed for 350 marcs, and amortiſed the manor of Selgrave to the Prior and Convent for a perpetual chauntry. This tomb ſhe erected in her life time, near the altar of the Virgin, and ſettled five ſhillings a year on the clerk of the chapel to keep it clean. (7)

In the undercroft is alſo the monument (with an effigy) of Iſabel, Counteſs of Athol, the wife of David Strogboly.

Before we leave the undercroft it may not be amiſs to notice, that as this is the foundation from which Lanfranc raiſed his choir, it ſhews that the eaſt end of his church was circular, agreeable to the form given to ſtructures of this kind by the Saxons, and at the ſame time proves the great antiquity of this part of the building; for admitting the upper walls to be of no earlier a date than Lanfranc's days, theſe vaults, or at leaſt part of them, muſt have been built long before the conqueſt, probably prior to Auguſtine's arrival in Britain, anno Dom. 597, when we find Ethelbert, King of Kent, granted him two churches; uſed and perhaps built by the Chriſtian Soldiers of the Roman legions while they kept garriſons in this iſland; one leſs than half a mile out of the city, the other within it, and at the eaſtern part. The former, St. Martin's, was at that time in uſe,

(6) A cenſor to burn incenſe in.

(7) *INSCRIPTION.*

Por dien prier por l'arme JOHANE de BORWASCHS qe feut Dame de MOHUN.

(7) *In ENGLISH.*

Pray to GOD for the ſoul of JOAN de BORWASCHS, who was Lady MOHUN.

being the chapel of Q. Bertha, who was a Chriſtian; and therefore we may believe it was kept in a condition ſuitable to the ſervice and the congregation; and there firſt Auguſtin and his companions performed their devotions; but it was too ſmall to receive the number of followers after theſe monks, who ſoon found encouragement to fit up that within the city, which moſt likely had been neglected while Ethelbert and his people continued heathens, and might take them up ſome time to repair and enlarge. When this was finiſhed, Auguſtin after having converted Ethelbert, and been himſelf conſecrated a biſhop in France, made it his cathedral, and dedicated it to Chriſt our Saviour. And Mr. Battely, in his additions to Somner, ſays, "In the firſt 200 years after Auguſtin this church flouriſhed, without meeting with any conſiderable moleſtations."

From the undercroft we return into the north croſs or martyrdom, and proceed over the ſame through the door which opens into

THE

CLOYSTER.

THE firſt building of a Cloyſter to this convent was about the time of Archbiſhop Wilfred; who encouraged the monks to build lodgings, and confined them to monaſtic order in the dormitory, refectory, &c. but from his time the changes of this place do not appear, till Dunſtan ejecting the ſecular prieſts, whom Edwyn had encouraged and introduced, fixed monks in their room, and built them cells, a cloyſter, &c. which being deſtroyed by the Daniſh fury in the time of Elphege, lay in ruins; and were neglected till Lanfranc came to the ſee, and he built the cloyſter, the cellar, refectory, dormitory, and other conventual offices; nor did they ſuffer in the great conflagration. It appears in the relation of Becket's murder, that they were then ſituated as they now are, and were not altered or repaired till the year 1295, when Henry d'Eſtria, then prior of this church, new paved them, and built a new goal, which coſt 42l. 0s. 2d. When the body of the church was new-built, Archbiſhop Courtney began the work of the preſent cloyſter at his own charge. The ſouth-ſide that leads directly from the martyrdom into the Archbiſhop's palace he re-built, and prior Chillenden completed the other three ſides, together with the chapter-houſe and great dormitory.—In building the cloyſter he was aſſiſted by Archbiſhop Arundel, and by the contributions and aſſiſtance of many other perſons, whoſe arms, according to the cuſtom of thoſe times, are viſible on the roof of them. Archbiſhop Courtney's arms are at the entrance at the weſt end.

There

There are about 683 eſcutcheons in the whole, which were originally painted in their proper colours, but a few years ago were all white-waſhed.

This cloyſter is a very beautiful ſquare building, curiouſly arched with ſtone; all the arches are of the ſame breadth, and are ſupported by ſmall pillars three in one, with one capital and 15 ribs ſpringing from each, at the interſections of which the eſcutcheons of arms are placed.

About the year 1480, prior Sellyng, for the greater privacy and warmth, glazed the ſouth pane, or ambulatory, that the monks might there ſtudy and meditate. He likewiſe beautified it with carols, or texts, painted and written upon the walls. This ſide was thought moſt private, as adjoining to the church, for the other walks were not ſo retired, ſeveral offices communicating with them. In the north-walk which ſeems to have more remains of antiquity than any of the other, was the refectory. On the weſt ſide was the way to the cellerer's lodgings; and on the eaſt ſide is the opening of the Chapter-Houſe; being a large door, having on each ſide three beautiful arches, like windows, ſupported by pillars of a curious kind of ſtone, but their poliſh and beauty are loſt.

The Cloyſter, with the incloſure in the middle, is now the uſual burying place for the inhabitants of the church precincts.

There are only three monuments in the cloyſter, two of which are about the middle of the weſt walk, and in the north walk is a very ſmall table monument, all placed againſt the wall (8).

There are a great number of inſcriptions on grave-ſtones in the cloyſter, as well as in the adjoining incloſure; an attempt to notice

(8) With theſe Inſcriptions.

1. Near this place lies the body of Thomas Knowler, Gent. late Alderman of Canterbury. He had two wives Martha Twyman and Jane Parker, by them 15 Children, by his 1ſt Wife 3; Henry, Thomas, and Suſan, by his 2d—12. Anne, Gregory, Thomas, Jane, George, Elizabeth, Jane, Heſter, Thomas, Martha, Danl. and Elizabeth; he was an Alderman above 30 years, and ſeveral years Chamberlain, twice Mayor of Canterbury, once in the Raigne of King Charles II. in the year 1673 and in the Raigne of K. James II. in the year 1687. He died the 20th March 1705, aged 67 years.....

2. Near this place, in hopes of a joyful Reſurrection, reſteth the body of HESTER PEMBROOK, late of the PRECINCTS, of this church, who died 5, January 1774, aged 80 years.

3. Near vnto this lieth interred the Body of Simon Man, who was one of the Veſtrys ["Veſturers] of this church, who died the 16th of November 1673, aged 71.

all

all would be unneceſſary, and far exceed the limits of this little book (9).

(9) On four ſtones in the north walk are the following

INSCRIPTIONS.

H. S. E.

1. Revdus. Johannes Frances, A. M. Scholæ hic regiæ Archididas: et Eccleſiæ, de Harbledown Rector. Vir ſane ſi per ſaxi hujuſce ſpatium liceret, omni laude cumulandus, Ludimagiſter ſiquidem gnavus & aſſiduus, Qui alumnis, quos edocuit pariter et delectavit, tum ipſorum parentibus merito habitus eſt Cariſſimus.

" Vir erat inter paucos propoſiti te-
" nax, Quodque rectum cenſuit in eo
" Conſtanter perſtitit."

Aſt vero! quantâ in cognatos quibus ſolummodo vixiſſe videtur, Erat munificentiâ, non hujus eſt loci enarrare. Mortem obiit cælebs Ætatis Anno XXXXI, poſt natum Xtum Anno MDCCXXXIII. Hic jacet Tho. Frances. Obiit 23 Jan. 1736. æ 40.

Jane Frances, Mater J. & Tho. ob. 23 Ap. 1752. æ 91.

This Epitaph was drawn up by the Rev. Mr. James Evans, Second Maſter, who died in October 1740, and is buried in the ſame Cloyſter.

2. Quam lubrica res et caduca ſit vita, Hinc diſcite, Impuberes, et ſapite, Hic jacet Georgius Shorey, Londinenſis, tantum ſexennis; Floſculus, Eheu! quam ſubito. Flebilis occidit Anno Xti 1740-1. Menſis Martii die undeviceſimo.

3. M. S.
Mœrens
Potuit
Edwardus Haſted, Armiger,
Filiolæ Suæ Mariæ,
Quam ex Annâ uxore ejus ſuſcepit:
Parvula Hæc,
Cum 9 tantum menſes pullulâſſet,
Abrepta eſt
Ad Chriſti Cfcula
15 die Septembris, A. D. 1774.
Talis
enim eſt Regnvm Cœlorum.
Vale,
Maria,
Vale.

In ENGLISH.

1. Here lies the Reverend John Frances M. A. Head-Maſter of the King's School here, and Rector of Harbledown. A man, who, if the limits of this ſtone would permit, might juſtly be mentioned with the higheſt applauſe, as a learned and diligent ſchoolmaſter, as inſtructing and at the ſame time delighting his ſcholars, and as being deſervedly much eſteemed by their parents.

" He was a man among few tena-
" cious of what he reſolved. And,
" what he thought right, in that he
" reſolutely perſiſted."

* Teſe words were eraſed by order of the Dean.

But the extent of his munificence to his relations, for whom alone he ſeems to have lived, cannot with propriety here be related. He died, unmarried, in the XXXXI year of his age, of our Lord 1736. Here lies Tho. Frances, who died Jan. 23d, 1736, aged 40. Jane Frances, the mother of John and Thomas, died April 23, 1752, aged 91.

2. How briliant and tranſient is life, hence learn, ye young, and be wiſe! Here lies George Shorey, of London, only ſix years old; a tender flower, alas! how ſoon cut down, he died, much lamented, in the year of our Lord 1740-1, on the 11th day of March.

3. To the
Sacred Memory
of his infant daughter Mary,
born of Anne his wife,
this is ſorrowfully Inſcribed
by Edward Haſted, Eſq.
This little one,
after blooming only nine months,
was ſnatched to the arms of Chriſt
Sept. 15, 1774.
For of ſuch
is the kingdom of Heaven.
Farewell,
Maria,
Farewell.

4. STE-

CHAPTER-HOUSE,

Now commonly called

The SERMON-HOUSE.

THIS building was begun and compleated at the charge of Prior Thomas Chillenden, about the year 1400, in which undertaking he was aſſiſted and encouraged by Archbiſhops Courtney and Arundel. It is very lofty and ſpacious; the roof is eſteemed very curious; it is ſaid to be of Iriſh oak, or Spaniſh cheſnut, compoſed of large ſquares, 12 of which reach the whole length of the building, and ſeven, joined with proper angles, form the breadth almoſt like an arch. Theſe ſquares are filled with ſmall pannels framed in a well-fancied pattern, with eſcutcheons and flower-work, painted, carved and gilt; and the whole is entirely free from girders or other incumbrances, which might prevent a fair and open view of it. The room is almoſt ſurrounded with arches or ſtalls, divided by pillars of Suſſex marble, thirteen of which take up the whole breadth of the eaſt end, and have gothic pyramids of ſtone above

4. STEPHEN HALL,
only ſon of Criſp Stephen Hall, Eſq.
died April 9, 1742,
aged 7 years.

Though infant years no pompous honours claim,
The vain parade of monumental fame,
To better praiſe the laſt great day ſhall rear
The ſpotleſs innocence that ſlumbers here.

The above lines are by Mrs. E. Carter of Deal.

On a large headſtone in the centre of the incloſure, are the following lines:

Here lie the remains of Mr. Charles Perronet, who chearfully reſigned his ſoul to God on the 12th day of Auguſt, 1776, in the 54th year of his age. Divine grace had early taken poſſeſſion of his heart, and early inſpired him with a deep ſenſe of religion. A triune God was the delightful object of his devout meditations. He gave proof whoſe diſciple he was, by a holy exemplary life, ſpent in all godly ſimplicity; and labouring, through much affliction, to bring many ſouls to heaven. Thoſe, who received the glad tidings, he rejoiced over; thoſe who did not, he deeply mourned for; and in behalf of both, he poured out inceſſant prayers to God. Thus he learned Chriſt, and thus he walked in him. Reader, go thou and do likewiſe; then ſhalt thou be enabled to pour out thy ſoul, as he did, in thoſe glorious words of his dear dying Lord.

"Father, into thy hands
I commend my ſpirit".

them,

them, adorned with pinnacles, carving and gilding. The ſtalls are 35 on each ſide, five of which, next to the eaſt corner, have had the capitals of their pillars, and the ſpandrils between their arches gilt; the reſt in other reſpects are much the ſame, the ſpandrils being filled with a carved kind of quaterfoils, then a ſort of architrave and cornice, and above them a little battlement 14 or 15 feet from the floor. The name of Chillenden was formerly at the bottom of the weſt window over the door. And in one of the ſouth windows are the arms of Arundel. In all the windows, which are nearly in the ſame taſte as thoſe in the body of the church, are ſome remains of coloured glaſs, and in the upper lights of the weſt one are ſeveral handſome emblematical figures, with the nimbus or circle about their heads, and ſymbols in their hands, repreſenting the orders of the hierarchy, with their titles underneath.

Prayers are read here every morning in ſummer at ſeven o'clock, in winter at eight. The viſitation of the church by the Archbiſhop is always held here, and the Dean and Chapter meet here and open their chapters in June and November, from whence they adjourn to the Audit-Room in the church.

Richard Clifford, Archdeacon of Canterbury, was a benefactor to this building, as appeared by his picture and name once viſible in it.

From the Chapter-Houſe we aſcend into the upper north croſs of the church, and proceed to the

L I B R A R Y.

THIS place is a neat and handſome gallery, well furniſhed with books. It was formerly the Prior's chapel, ſo called from its ſituation in the priory, and to diſtinguiſh it from that in the church; it was dedicated to the Virgin Mary, and was therefore called her chapel. Mr. Somner, miſled by the pictures of Becket the Virgin Mary, King Lewis VII, and Pope Alexander III. painted on the walls, towards the eaſt end, and ſtained in the glaſs windows, miſtakes the name, and calls it Saint Thomas's chapel.

This chapel was of no ſmall eſteem formerly, as appears by the account of the riches and furniture of it. It was probably built in the time of Archbiſhop Winchelſey, who, to raiſe money for the expence, granted forty days indulgence to all ſuch as ſhould viſit this chapel and repeat the Pater Noſter at the Virgin's altar. This was cuſtomary on building or repairing any church, and by ſuch means the offerings of votaries re-imburſed the expence.

Prior Sellyng beautified it, at which time it was called the Library over the Prior's Chapel. He alſo gave many books to it.

The

The Archbiſhops Siricius, Lanfranc, Winchelſey, Stratford, Courtney, and Arundel, and Priors Hathbrand and Chillenden, were benefactors to it.

This Library, Mr Somner ſays, was ſhamefully robbed; but it is now well repleniſhed.

In Dart's appendix is an account of books anciently in it.

In this place is a curious octagon table of black marble, inlaid with figures in white, repreſenting, in the centre, Orpheus playing to the beaſts, and round it are various kinds of hunting, the whole well executed.

A large braſs eagle, which lately ſtood in the choir, and on which the leſſons uſed to be read, is now removed into the library; round it is engraved, GVLIELMVS BVRROVGHES LONDINI ME FECIT ANNO D. 1663. Its feet are three braſs lyons.

In this place is a collection of antique coins and medals, made abroad, and given to this library by Dean Bargrave and Dr. Meric Caſaubon. Alſo, a collection of manuſcripts given by Doctor Caſaubon: among which are the annals of his life.

On the ſtair-caſe leading to the library is a very ancient picture, repreſenting Queen Edyve, in her robes, with her crown and ſceptre. In the back-ground is a view of Birchington, in the iſle of Thanet, which probably is not of the ſame antiquity, and at the bottom are the following lines in old characters:

Edyve the good Queen, and noble mother
To Ethelſtane, Edmund, and Eldred,
Kings of England; every each after other,
To Chriſt's Church of Canterbury, did give indeed
Monkton, and Thorndenn, the Monkes there to feed,
Teynham, Cleeve, Cowlinge, Oſterland,
Eaſt-farleugh; and Lenham, as we believe,
The year Domino MLXI *of Chriſt's Incarnation.*

J. P. F.

On the ſtair-caſe alſo is a drawing repreſenting on a large ſcale, " the Ichnography, or platform, of the Precincts of Chriſt Church, " Canterbury, together with the Biſhop's palace and the houſes " circumjacent, &c. and the vaults and water works; meaſured " and delineated by Thomas Hill, A. D. 1680.

From the LIBRARY we proceed into the

GREEN-COURT.

IN which are ſeveral good houſes belonging to the Dean, Prebendaries, &c. The Deanery is a ſpacious building, with many good rooms. In the great room called the guard room, are pictures of all the Deans (Dean Eglionby alone excepted.) The old hall was in 1771 incloſed and converted into a dining parlour, and a new door opened in the centre of the houſe by Dean North, the preſent Biſhop of Worceſter.

The paſſage which leads to the north door of the church, was part of the monks Dorter, or Dormitory, therefore, like all their other offices, is raiſed on vaults. Under it is a dark paſſage leading to the Cloyſter.

At the north-weſt corner ſtood the old *Aula et Camera Hoſpitum*, for the entertainment of pilgrims and travellers, now the houſes of two of the Six Preachers, and the Auditor; they alſo ſtand on arches; the latter of them is now uſed as the ſpiritual court or regiſter's office, and there is a very ancient and graceful aſcent to it by ſtone ſteps, with ſmall marble pillars on each ſide. (o)

Under part of this building a paſſage leads into the MINT-YARD, ſo called from K. Henry VIII's eſtabliſhing a mint there for the coinage of money during his war with France, ſoon after the general diſſolution of the monaſtery, and converting to that uſe the almonry which had been reſtored, together with the reſt of the ſcite of the priory, except the cellerar's hall and lodging, which were annexed to the Archbiſhop's palace. In this place is the KING's SCHOOL, founded by K. Henry VIII. for a Maſter, Uſher, and fifty Scholars; who were to eat at the common table, which the proviſion made by him for it could not long maintain. The fifty Scholars are elected only at the November chapter, as many as may ſupply the vacancies of the enſuing year; they muſt be between the ages of nine and fifteen; they receive each a ſtipend of 4l. a year, and hold their ſcholarſhips for five years. Beſides the royal foundation there are two ſcholarſhips for relations of the family of Heyman, and many charitable legacies and endowments for ſcholars at the different univerſities, which have been bequeathed from time

(o) Mr. Groſe, in his antiquities, vol. 1, preface, p. 67, has given a plate of this piece of ancient architecture.

to

to time by different perſons. Dr. William Harvey the firſt diſcoverer of the circulation of the blood, and the Right Hon. Edward Thurlow, the preſent Lord Chancellor of England, received the early part of their education at this ſchool; as have many others, whoſe learning and induſtry, as well as birth and fortune, have raiſed them from hence to high poſts in church and ſtate.

The original ſchool houſe was in the Oaks juſt within the cemetery-gate, where the plumbery now ſtands.

The *Hortus Conventus*, or, garden of the Convent, which ſtood ſouth of the eaſt end of the church, is now called

The OAKS.

THE origin or antiquity of this name is not known. The trees there at preſent are chiefly limes, one walk of which is much frequented. Here alſo are ſeveral houſes belonging to the Prebendaries. At one end of the public walk is a door leading into a bowling-green, which is bounded to the eaſt by the city wall and one of the ancient towers of it, in the beſt preſervation of any part now remaining. Near the bowling-green is a poſtern in the wall oppoſite the great gate of Saint Auguſtine's monaſtery.

From the OAKS we paſs through a very ancient gateway, which is eſteemed a curioſity, called the Cementery-gate, into

The CHURCH-YARD.

THIS was formerly the outer burying-ground of the convent; the ruins of a large table monument were cleared away here ſome few years ago, but no account of it can be traced; by the remains of braſs ſtuds on it, it appeared to have had figures inlaid. The inner burying ground, where many of the monks were buried, is adjoining to Becket's chapel; on the wall of which many memorials of them are ſtill viſible.

The GATE which leads from the Church-yard into the city, is a magnificent ſtructure, and formerly was extremly beautiful; the architecture is curious and well worth obſervation. In a niche over the gate ſtood formerly a large ſtone image of CHRIST, to whom the church was dedicated, over which was the image of the HOLY GHOST, in the form of a Dove. This ſtatue was pulled down with ropes in the year 1643.

On the outſide front is the following Inſcription, in large letters: HOC OPUS CONSTRUCTUM EST MELLESIMO QUINGENTESIMO DECIMO SEPTIMO. It was built by Prior Thomas Goldſtone, the ſecond of that name, who alſo new-built the great tower of the church, and who may be traced in different parts of the church and convent by the three gold ſtones, the two firſt letters of his name and ſurname, and the mitre and paſtoral ſtaff. But this, like many of the curiouſly ornamented parts of the cathedral, has ſuffered much by time; the figures and rich carvings of the ſtone work being nearly all gone. A plate of it was engraved, from an accurate drawing by a lady of Canterbury, and given in the firſt edition of Goſtling's Walk; which will give the reader a much better idea of its former grandeur than the gate itſelf will at this time.

We cannot better cloſe this account of the cathedral, than with the following extract from Mr. Walpole: On conſidering and "comparing the progreſs of Gothic architecture, the delicacy, "lightneſs, and taſte of its ornaments, it ſeems to have been at "its perfection about the reign of Henry IV, as may be ſeen "particularly by the tombs of the Archbiſhops at Canterbury. "That cathedral I ſhould recommend preferably to Weſtminſter to "thoſe who would borrow ornaments in that ſtyle." (1)

The tomb of Archbiſhop Warham in the martyrdom, though ſo late as Henry VIII's reign, and, conſequently, one of the moſt modern in the church, has ſerved as a model for one of the chimney-pieces at Mr. Walpole's elegant and truely Gothic villa, Strawberry-hill.

Adjoining to the precincts of the cathedral, on the weſt of the Cloyſter and Green Court, are the precincts and remains of

The ARCHBISHOP's PALACE.

THIS is now only *magni nominis umbra*, a mere ſhadow of what it was, having been demoliſhed in Cromwell's time, and ever ſince leaſed out, and turned into tenements. In the middle is a large piece of ground, which about ninety years ago was a bowling-green, ſince that has been a garden, and is now, in great meaſure, converted to a timber-yard.

On the weſt, the old gate-houſe (formerly uſed for the Lollards tower, or priſon, and ſo called) ſtill remains.

The Archbiſhop's way to the church was through the ſouth cloyſter to the door of the martyrdom, which Becket, we are told, had

(1) Anecdotes of Painting, vol. i. p. 113.

had juſt entered when he was attacked and murdered. Several remains of Gothic grandeur in pillars, arches, &c. may ſtill be ſeen in a garden, which was probably part of the great hall, ſo famous in hiſtory, begun by Archbiſhop Hubert about the year 1200, finiſhed by his immediate ſucceſſor Archbiſhop Langton, and rebuilt by Archbiſhop Parker in 1572. The expences of its erection, together with thoſe of the feaſting, &c. at the tranſlation of St. Thomas Becket, laid a very heavy debt on the ſee, which was not cleared till the time of Abp. Boniface, the fourth in ſucceſſion from Langton. The ſum was 22,000 marcs. The payment of this debt, according to Somner, drew from Boniface the following reflexion; "My predeceſſors built this hall at great ex- "expences; they did well indeed; but they laid out no money "about this building, except what they borrowed: I ſeem indeed "to be the builder of this hall, becauſe I paid their debts" (2). In this hall King Edward I. (after being married in the cathedral) kept his nuptial feaſt in 1299; Archbiſhop Warham in 1520 entertained the Emperor Charles V. and his mother the Queen of Arragon, together with King Henry VIII. and his Queen, &c. And laſtly, Archbiſhop Parker entertained Queen Elizabeth, the Count de Retz, &c. in 1573.

In ſome of the houſes, Archbiſhop Parker's arms, and "1572" ſtill remain carved or painted on the chimney pieces and windows. The palace was originally built and added to the ſee by Archbiſhop Lanfranc. At preſent the Archbiſhops have no place of reſidence in their dioceſe, their only two remaining palaces, Lambeth and Croydon, being both in the dioceſe of Wincheſter.

(2) In July 1777, the ſcite of this part of the palace was purchaſed of Mr. Quail, of the Iſle of Man, by Mr. Edw. Smith, of the city of Canterbury, and he in 1781 conveyed that portion of it whereon ſtood the ancient remains abovementioned to John Monins, eſq; who has pulled the whole down, except the ſquare tower or porch of the great hall, (a plate of which, as it ſtood in 1769, was publiſhed by Mr. Groſe, in his Antiquities) and built an elegant houſe with ſuitable offices, upon the premiſes and reſides in it.

An HISTORICAL CATALOGUE OF THE ARCHBISHOPS of CANTERBURY,

From AUGUSTIN to the preſent Time;

With the reſpective *Dates* of their *Nomination.*

AUGUSTIN, A.D. 597.

HE was a monk, ſome ſay Prior of the convent of St. Andrew at Rome, and brought up under St. Gregory, who was advanced to the papal chair A. D. 590. This St. Gregory, prompted by his zeal for religion, and having his compaſſion excited by the ſight of ſome beautiful Engliſh youth expoſed to ſale in the ſtreets of Rome, reſolved to attempt the converſion of their countrymen, who, he was told, were ſtill heathens. What might be an additional encouragement to him in this undertaking was, that the long and bloody conteſts between the Saxons, and Britons who were Chriſtians, had greatly abated, and they began to make treaties of peace, and form alliances; and the marriage of Ethelbert, King of Kent, with Bertha, daughter of Cherebert, King of France, a Chriſtian Princeſs of great virtue and merit, contributed not a little to abate the prejudices of that prince and his ſubjects againſt her religion; for the free exerciſes of which ſhe had made ſtipulations in the marriage contract. For this purpoſe, ſhe was allowed the uſe of St. Martin's church without the walls of Canterbury, where Luidhart, a French biſhop, who came over in her retinue, with other clergymen, publicly performed all the rites of the Chriſtian worſhip. By theſe and other means, many of the Anglo-Saxons, particularly in the kingdom of Kent, were brought to entertain ſo favourable an opinion of the Chriſtian religion, that they were very deſirous of being better inſtructed in its principles. With this view, Gregory appointed Auguſtin and 40 other monks to go into England, and endeavour to bring the people of that country to the knowledge and profeſſion of Chriſtianity. After exhorting them to deſpiſe all difficulties and dangers, and proceed boldly in their glorious undertaking, for which they would obtain an immortal reward in heaven, he furniſhed them with letters of recommendation to the king, queen, and ſeveral biſhops of France, who furniſhed them with neceſſaries, and interpreters who underſtood the language of the Anglo Saxons, then nearly the ſame with that of the Franks. Thus encouraged and provided, Auguſtin, with his companions, ſailed from France, A. D. 596, and landed in the Iſle of Thanet; from whence they immediately diſpatched one of their interpreters, to acquaint King Ethelbert with the news and deſign of their coming. He ſoon after gave them an audience in the open air, and allowed them leave to uſe their beſt endeavours to convert his ſubjects. The miſſionaries having thus obtained the royal licence, entered the city of Canterbury in ſolemn proceſſion; carrying before them the picture of Chriſt, and a ſilver croſs, and ſinging the following hymn; "We beſeech thee, O Lord! of thy mercy let thy wrath and anger be turned away from this city, and from thy holy place; for we have

ſinned

ſinned. Hallelujah!" In this manner they proceeded to the place of their reſidence, and immediately entered on the labours of their miſſion; which were crowned with ſuch ſucceſs, that in a very ſhort time the king, and great multitudes of his ſubjects, were converted; of whom Auguſtin baptized no leſs than 10,000 on Chriſtmas-day. Gregory received the news of Auguſtin's ſucceſs in England with great joy; and reſolving to neglect nothing in his power to render it ſtill greater, he ſent new miſſionaries, and with them a model for the future government of the church; by which he directs Auguſtin to appoint 12 biſhops in his own province of Canterbury; to ſend a biſhop to York; and as ſoon as the Engliſh in the north were converted, to ordain 12 other biſhops in thoſe parts as ſuffragans to the ſee of York; and that as long as Auguſtin lived he ſhould enjoy the primacy over all the biſhops of both provinces, as well as over all the britiſh biſhops; but that after his death, the metropolitical ſee ſhould be removed from Canterbury to London; and that from thenceforward the archbiſhops of London and York ſhould have precedency, according to the ſeniority of their conſecrations. But though theſe directions might have great influence on Auguſtin and his clergy who had come from Rome, they were ſo little regarded by the Engliſh, and ſo reſolutely oppoſed by the Britons, that they were never executed. Auguſtin, who ſeems to have been naturally vain enough, was much elated by theſe marks of diſtinction which he received from Rome, and laboured with great earneſtneſs to eſtabliſh his metropolitical authority over the britiſh churches. With this view, he held two councils with the britiſh biſhops and clergy; in which he propoſed to them, that if they would acknowledge him for their metropolitan, conform to the church of Rome in the time of keeping Eaſter, and the manner of adminiſtering baptiſm, and join with the roman clergy in preaching to the Engliſh, he would bear with them in other things. But the Britons, ſtrongly attached to their own antient cuſtoms, and greatly irritated at the pride of Auguſtin, who did not ſo much as riſe from his ſeat to receive them at their coming into council, rejected all his propoſals, which put this meek apoſtle into ſo violent a paſſion, that he threatened them with the wrath of heaven, and the hoſtilities of the Engliſh. What influence this good man had in drawing down the wrath of heaven on the unhappy Britons, it is not eaſy to determine; but we have good reaſon to ſuſpect, that he had but too much hand in kindling the flames of war, which ſoon after broke out between them and their antient enemies the Engliſh, and involved them in very great calamities. Auguſtin, after he had failed in his attempts of reducing the britiſh churches under his authority, applied himſelf to enlarge and regulate the church of England. He conſecrated Juſtus to be biſhop of Rocheſter, Mellitus to be biſhop of the Eaſt Saxons, and Laurentius to be his own ſucceſſor in the ſee of Canterbury. Theſe conſecrations were performed A. D. 604; and Auguſtin died either that year or the year after, leaving the knowledge and profeſſion of Chriſtianity among the Engliſh confined within the narrow limits of the little kingdom of Kent. He was buried near the church of St. Peter and St. Paul, in the monaſtry now called St. Auguſtin's, which the king founded at his inſtance.

LAURENCE, A.D. 604.

A NATIVE of Rome, and one of the miſſionaries ſent over with Auguſtin, and by him appointed his ſucceſſor. He made a new effort to bring the britiſh Chriſtians to adopt the uſages of the church of Rome, by writing paſtoral letters to them,

them, and to the Scots and Iriſh; but it does not appear that his endeavours were altogether ſucceſsful. In his time Ethelbert died, whoſe ſon Eadbald was at firſt a favourer of Paganiſm; but at laſt renouncing it was baptized into the faith of Chriſt by Laurentius, who died about the year 619, and was buried near his predeceſſor.

MELLITUS, A.D. 619.

A ROMAN Abbot of noble extraction and ſingular merit. He was very ſucceſsful in his endeavours to convert the Eaſt Saxons, who inhabited the counties of Eſſex and Middleſex, and were under the immediate government of Seber, ſiſter's ſon to Ethelbert King of Kent, to whom he was tributary. This prince at his requeſt built the church of St. Paul. He died, anno 624 of the gout, with which he was much afflicted, and was buried near his predeceſſor in St. Auguſtin's monaſtery.

JUSTUS, A.D. 624.

ONE of the miſſionaries ſent over by Pope Gregory to aſſiſt Auguſtin in the converſion of the Engliſh, and by Auguſtin appointed the firſt biſhop of Rocheſter. He died anno 633, and was buried at St. Auguſtin's.

HONORIUS, A.D. 634

A ROMAN by birth, and a diſciple of St. Gregory, was conſecrated by Paulinus at Lincoln. This prelate was the firſt in England who begun to divide his dioceſe into pariſhes, and fix a reſiding clergyman in each; as before his time the clergy reſided either in monaſteries or biſhops houſes, and made occaſional journies into other parts, preaching and adminiſtering the ſacraments. During his time Eadbald died and was ſucceeded by Ercombert, who for the better ſecuring Chriſtianity, made Paganiſm penal. He died anno 654 and was buried with his predeceſſors.

DEUS-DEDIT, A.D. 654

THE firſt Archbiſhop that was a native of this nation; a man of learning, and of ſingular piety; which qualities recommended him for the government of his church, in which he acquitted himſelf with honour and reputation. He died about the year 664, and was buried at St. Auguſtin's.

THEODORE, A.D. 668.

BORN at Tarſus in Cilicia, a man of courage, learning, and good ſenſe. He was conſecrated at Rome, and having received the clerical tonſure after the Roman manner, ſet out for England, where he was favourably received by Egbert King of Kent, and the other Engliſh Princes. Soon after his arrival, he viſited all the Engliſh churches, conſecrated biſhops where they were wanting, and reduced every thing to a perfect conformity to the church of Rome.

He

He brought with him a conſiderable library of Greek and Latin books; and the time he preſided over the church, being 21 years, is eſteemed by ſome a moſt happy period to the Engliſh nation. He introduced ſeveral new doctrines and practices into the church; one of the moſt important was, that of auricular confeſſion to a prieſt, as neceſſary to abſolution; and having by his own addreſs, and the favourable diſpoſition of the Engliſh princes of that time, obtained a tacit recognition of his own metropolitical power over all the Engliſh churches, he exerciſed it with no little ſeverity. Though it muſt be allowed, Theodore was certainly one of the greateſt men that ever filled the chair of Canterbury; by his influence, all the Engliſh churches were united, and brought to a perfect uniformity in diſcipline and worſhip; biſhopricks too large were divided, and many new ones erected; great men were encouraged to build pariſh churches, by declaring them and their ſucceſſors patrons of thoſe churches; a regular proviſion was made for the clergy in all the kingdoms of the heptarchy by the impoſition of a certain tax upon every village, from which the moſt obſcure ones were not exempted. By theſe and other wiſe regulations introduced by this great prelate, the church of England became a regular compact body, furniſhed with a competent number of biſhops and inferior clergy, under their metropolitan the Archbiſhop of Canterbury. He died in the 80th year of his age, anno 690, and was buried in St. Auguſtin's porch.

BRITHWALD, A. D, 693,

An Englishman and Abbot of Reculver. He ſucceeded to this ſee after it had remained vacant two years, governed it 38 years and ſix months, and dying anno 731, was buried in the abbey church of St. Auguſtin. In the courſe of the 7th century many monaſteries were founded in all parts of England; and the fondneſs for the monaſtic life was very much increaſed by an impious doctrine, which began to be broached about the end of this century. "That as ſoon as any perſon put on the "habit of a monk, all the ſins of his "former life were forgiven." This engaged many princes and great men (who have often as many ſins as their inferiors) to put on the monaſtic habit, and end their days in monaſteries. Superſtition, in various forms, made great progreſs alſo in this period; particularly an extravagant veneration for relics, in which the Romiſh prieſts drove a very gainful trade, as few good chriſtians thought themſelves ſafe from the machinations of the devil, unleſs they carried the relics of ſome ſaint about their perſons; and no church could be dedicated without a decent quantity of this ſacred trumpery. Stories of dreams, viſions and miracles, were propagated without a bluſh by the clergy, and believed without a doubt by the laity. Extraordinary watchings, faſtings, and other arts of tormenting the body, in order to ſave the ſoul, became frequent and faſhionable; and it began to be believed, that a journey to Rome was the moſt direct road to heaven.

TATWINE, A.D. 731,

A monk of Boardney monaſtery, and a native of Mercia. He is much commended for his love of religious learning and his ſkill in the Holy Scriptures, and dying anno 734, was buried at St, Auguſtin's.

NOTHELM, A. D. 735.

A NATIVE of London, and Archprieſt of the church of St. Paul; a prelate of great piety and learning. He was author of ſeveral tracts, and dying anno 741, was buried in the Abby church of St. Auguſtin.

CUTHBERT, A. D. 742,

TRANSLATED from the ſee of Hereford to the archiepiſcopal dignity; an Engliſhman and deſcended of an illuſtrious family. The times in which he lived were infamous for lewdneſs and debauchery; to remedy which in ſome meaſure he aſſembled a council of the biſhops and chief clergy at Cloveſhoos (Cliff) in Kent; in which 30 canons were made for the reformation of the lives of the clergy of all ranks, and the regulation of all the affairs of the Church of England. He built a church near the cathedral, and dedicated it to St. John Baptiſt. When he found his end approaching, he directed his domeſtics to bury his remains in his own cathedral, and to put his body into the grave as ſoon as he expired, and before they publiſhed his death; which they accordingly performed. The monks of St. Auguſtin's, who now conſidered the corpſes of their departed prelates as a kind of perquiſite to which they had a right, on hearing of the Archbiſhop's death, came in ſolemn proceſſion to claim his remains; and when they were told, he was already buried, it ſo provoked theſe ſaints, that they called him a rogue, a fox, a viper, and all the opprobrious epithets they could invent.—He died anno 758.

BREGWINE, A. D. 759,

A NATIVE of Saxony, but educated in England. He died anno 762, by his own direction, was buried in the ſame place, and in the ſame precipitate manner with his predeceſſor.

JAENBERT, OR LAMBERT. A. D. 763.

HE was abbot of St. Auguſtine's, and came twice to the convent of Chriſt Church to demand the bodies of the two preceding Archbiſhops; once attended with armed men, but was obliged to return without them. While Lambert filled the archiepiſcopal chair, a conſiderable event happened in the government of the church. Offa, King of Mercia, reſolved to erect the ſee of Litchfield, his capital, into an archbiſhopric; and the ſees of Worceſter, Hereford, Leiceſter, Sydraceſter, Helmham, and Dunwich were diſmembered from the province of Canterbury, and put under the juriſdiction of the new Archbiſhop. Pope Adrian I. approving, or perhaps propoſing this diſmemberment, ſent legates into England; they by their influence cauſed two great councils or ſynods to be aſſembled; the one at the court of Oſwald, King of Northumberland, and the other at a place named Calewith in Mercia. From the latter originated thoſe canons and regulations commonly called the canons of the council of Calewith, which are 24 in number, and contain a kind of ſyſtem of the

ecclesiastical politics of those times, in which we may discern the clergy beginning to advance several new claims, such as, a divine right to the tenth of all the possessions of the laity, and an exemption from being tried and punished by the civil magistrates. To support this last claim, several texts of scripture were most shamefully misinterpreted. The sale of relics was now become a very gainful trade to the clergy, and especially to the monks, who were fortunate in making daily discoveries of the precious remains of some departed Saint, and in this traffic they had every opportunity they could desire of imposing counterfeit wares upon their customers; as it was no easy matter for the laity to distinguish the great toe of a Saint from that of a sinner, after it had been some centuries in the grave Lambert, after being vexed many years with continual troubles from the displeasure of King Offa, died anno 790, and was buried in the chapter-house of Saint Augustin's.

ATHELARD, A.D. 793.

ABBOT of Malmsbury and Bishop of Winchester. He was a prelate of great abilities, and is said by his address with King Kinulph to have effected the reunion of the province of Litchfield to that of Canterbury; but he did not long survive the restoration of his see to its antient splendor, and dying anno 807, was buried in his own cathedral, in the chapel of St. John Baptist. Ignorance and superstition increased greatly in the church of England, as well as in other parts of the christian world, in the course of the 8th century. Pilgrimages to Rome, the rage of retiring to monasteries, knavishness, and rapacity among the clergy, and abjectness and stupidity among the laity, were more frequent, and attended with more destructive effects, than in any former period.

WULFRED, A.D. 803.

A MONK of the monastery, and Archdeacon of Christ-Church. He convened a council of all the Bishops, and many of the Abbots, and Presbyters of his province, at Ceale-hythe, July 27, 816; in which many canons and regulations were formed for the promotion of religion and good government of the church. He recovered many lands unjustly detained from his see, endowed it with additional ones of his own, and by his example induced others to do the same. He died anno 830, and was buried in his own cathedral.

FLEOGILD, A.D. 830.

HE survived his predecessor only about three months, and died before he took possession of the chair, anno 830.

CEOLNOTH, A.D. 830.

IN the time of this prelate, the heptarchy ended, and the English monarchy was established by the illustrious and victorious Egbert, King of the West Saxons. This union of the several English states into one potent kingdom,

dom, was in many reſpects a happy event, particularly to the church; becauſe the clergy were thereby delivered from the great inconveniency of being ſubject to different, and often contending ſovereigns. But the invaſions of the Danes, which about this time became more frequent and formidable than they had been before, more than overbalanced this advantage, and involved the Engliſh clergy in the moſt deplorable calamities. Great numbers were put to the ſword, or buried in the ruins of their monaſteries, and the mildeſt fate they could expect when they fell into the hands of the Danes was to be ſold for ſlaves. Thus England was a ſcene of much miſery and confuſion for more than 20 years. But after the glorious victory which Alfred the Great obtained over the Danes A. D. 878, ſome ſtop was put to the horrid cruelties of thoſe barbarians, and to the intolerable ſufferings of the Engliſh clergy. Ceolnoth purchaſed at his own expence the village of Chert, and gave it to this church, which in thoſe times was eſteemed a great benefaction. He died anno 870, and was buried in his own cathedral.

ATHELRED, A.D. 871,

A MONK of the convent of Chriſt Church. His time like that of his predeceſſor, was full of ſtorms and perils from thoſe cruel invaders the Danes. He died anno 888.

PLEGMUND, A.D. 891,

A NATIVE of Mercia, and ſaid to be eminent for his wiſdom, juſtice, prudence, temperance, and fortitude, and to have been Preceptor to King Alfred. He purchaſed at Rome, with a vaſt ſum of money, the relics of St. Blaſius, which he gave to his church, and dying anno 923, was buried in Chriſt Church, in the chapel of St. John Baptiſt.

ATHELM, A.D. 923,

BISHOP of Wells, when tranſlated to the ſee of Canterbury. He died anno 927, and was buried in Chriſt Church, in the chapel of St. John.

WLFHELM, A.D. 928,

ALSO Biſhop of Wells. In the time of this primate ſeveral ſynods, for the payment of tythes, and other matters relating to the church and its rights, were held, in which he preſided, and governed with much applauſe. He died anno 941, and was buried in St. John's chapel.

ODO, *(canoniſed)* A.D. 941.

HE was of Daniſh extraction, his parents being among thoſe ravagers who came over with Inguar and Hubba. While he was young he applied himſelf to ſome chriſtian aſſemblies and being much affected with the precepts he learned there, he gladly repeated them to his parents; who being Pagans, were highly incenſed, and having in vain endeavoured to prevent his adhering to Chriſtianity,

Chriſtianity, diſinherited him, and turned him unprovided into the world. Thus expoſed he applied to Athelm, a Nobleman and Chriſtian, in the court of Alfred; who, pleaſed with the lad's appearance, ſent him to ſchool, and educated him in the Latin and Greek tongues. Having entered into holy orders, by his own merit, and the intereſt of his patron Athelm, he paſſed rapidly through the inferior ſtations in the church, and was ordained a prieſt before the age preſcribed by the canons, and not long after conſecrated Biſhop of Shereburn: and on the death of Wlfelm, the world turned their eyes towards this learned, pious and valiant biſhop, as the fitteſt perſon to fill the vacant chair; of which he at length, after many frivolous objections accepted. Though Odo's zeal for religion ſeems ſtill to have been ſincere and fervent, his bold aſpiring ſpirit, no longer under any reſtraint, made him act the primate with a very high hand. This appears not only from his actions, eſpecially in his old age, but alſo from his famous paſtoral letter to the clergy and people of his province, (commonly called the conſtitutions of Odo) which was publiſhed in 943; in which he ſays, "I ſtrictly command and charge that no man preſume to lay any tax on the poſſeſſions of the clergy, who are the ſons of God, and the ſons of God ought to be free from all taxes in every kingdom. If any man dares to diſobey the diſcipline of the church in this particular, he is more wicked and impudent, than the ſoldiers who crucified Chriſt.—I command the King, the Princes, and all in Authority, to obey, with great humility, the Archbiſhops and Biſhops; for they have the keys of the kingdom of heaven, &c." Beſides theſe conſtitutions, there were ſeveral eccleſiaſtical canons made in a great council, both of the clergy and laity which was held at London the year following by king Edmund. From theſe we learn, that beſides tythes, there were ſeveral other dues claimed by the clergy, and penalties exacted for committing of certain crimes. He died anno 958, and was buried in Canterbury cathedral.

E L S I N E,

Biſhop of Wincheſter, when tranſlated to this ſee, of the blood Royal by affinity, and a prelate of very extraordinary learning. In paſſing the Alps, on his journey to Rome for his pall, he periſhed with cold, and before his death, was reduced to the extremity of cutting open his horſe to warm his feet in its entrails. He died anno 958 or 9, and was brought into England by his attendants, and buried at Wincheſter.

B R I T H E L M,

Biſhop of Wells. He was elected to this ſee by the influence of King Edwi; but that prince dying ſoon after, and his brother Edgar ſucceeding to his dominions, the new Archbiſhop (who was of a ſoft and gentle diſpoſition) was obliged to relinquiſh his high ſtation, and return to his former biſhopric. This violence was practiſed by King Edgar, to make way for his favourite Dunſtan. Brithelm died anno 973, and was buried in his cathedral at Wells.

DUNSTAN. *(canonised)* A. D. 954,

DESCENDED from a noble family in Somersetshire, and educated in the abbey of Glastonbury. This extraordinary person was recalled to court by King Edmund A. D. 941; who bestowed upon him the rich abbey of Glastonbury, which, for his sake, he honoured with many peculiar previledges. He enjoyed a very high degree of the favour of this prince during his short reign of six years; but he stood much higher in the favour of his brother and successor King Edred, to whom he was confessor, chief confident, and prime minister. He employed all his influence during this period of court-favour in promoting the interest of the monks of the benedictine order, to which he belonged, and of which he was a most active and zealous patron. Having the treasures of these two princes, especially of the last, very much at his command he lavished them away in building and endowing monasteries for these monks, because almost all the old monasteries were in possession of secular canons. Not contented with this, he persuaded Edred, who was a bigotted Valetudinary to bestow such immense treasures on the churches and monasteries by his last will, that the crown was stripped of its most valuable possessions, and left in a state of indigence. This conduct of Dunstan, while he was in power, rendered him very odious to Edwi, who succeeded his uncle Edred A. D. 955; and his rude behaviour to himself, and his beloved queen Elgiva, raised the resentment of that prince so high, that he deprived him of all his preferments, and drove him into exile. The banishment of Dunstan, the great patron, or (as Malmsbury calls him) the prince of the monks, was a severe blow to that order, who were expelled from several monasteries; which were made the impure stables (according to the same author) of the married clergy. But their sufferings were not of long continuance for Edgar, the younger brother of Edwi, having raised a successful rebellion against his unhappy brother, and usurped all his dominions on the north side of the river Thames, recalled Dunstan, and gave him the bishopric of Worcester, A. D. 957. From this moment he was the chief confident and prime minister of King Edgar, who became sole monarch of England A. D. 959, by the death of his elder brother Edwi; and presently afterwards advanced Dunstan to the archiepiscopal chair. Being now possessed of the primacy, and assured of the royal support and assistance, he, Saint Oswald, and Saint Ethelwald, the three great champions of the monks, began the execution of the design he had long meditated, by endeavouring to persuade the secular canons in their cathedral, and other monasteries, to put away their wives, and take the monastic vows and habits. But finding that these persuasions produced little or no effect, they proceeded to the most shameful acts of fraud and violence. Though Edgar the Peaceable was a very profligate prince, and stuck at nothing to gratify his own passions, he was, if possible, a greater persecutor of the married clergy than the three clerical tyrants above-mentioned, to give them a formal commission to expel the married canons out of all the cathedrals and larger monasteries, and promising to assist them in the execution of it with all his power. As this prince was very much under the influence of these three favourite prelates, he paid great attention to the ecclesiastical affairs, and held several councils for the regulation of them; in one of which, those 67 canons, called the canons of K. Edgar,

Edgar, were enacted. To these is subjoined a penitentiary supposed to be the composition of St. Dunstan; which requires penitents to be very particular in confessing all their sins which they have committed by their bodies, their skin, their flesh, their bones, their sinews, their reins, their gristles, their tongues, their lips, their palates, their teeth, their hair, their marrow, by every thing soft or hard, wet or dry. Confessors are then directed what kind of penances to prescribe in a great variety of cases. Among the most satisfactory penances, fastings of several years are prescribed; but these were far from being so formidable as they appear at first sight. A rich man, who had many friends and dependents, might dispatch a seven-years fast in three days, by procuring 840 men to fast for him three days on bread water, and vegetables, or by paying a sum of money as a redemption: so much was the discipline of the church relaxed since the council of Cloveshoe, A. D. 747. The commissions for expelling the secular canons were executed with great vigour, and no little success, during the reign of Edgar; but on his death, A. D. 975, they received a check. The sufferings of the persecuted canons had excited much compassion, and many of the nobility now espoused their cause, and promised their restoration, which was at length effected. In the reign of Ethelred the Unready, who succeeded his brother Edward the Martyr, A. D. 979, the English were engaged in so many wars with the Danes, and involved in so many calamities, that they had little leisure to attend to ecclesiastical affairs; which renders the church history in the end of the 10th and beginning of the 11th century as barren as that of the state is melancholy. As Dunstan was the great restorer and promoter of the monastic institutions the grateful monks, who were almost the only historians of those dark ages, have loaded him with the most extravagant praises, and represented him as the greatest wonder-worker, and highest favourite of heaven, that ever lived. He died anno 988, in the 64th year of his age, and having held the bishopric of London, together with this archbishopric, about 27 years, was buried in Christ Church; Osborne says, near the Altar; but Gervase, in the Undercroft. Five hundred years after his death, Abp. Warham had his tomb opened, and his skull taken out and delivered to the prior, to be set in silver and deposited among the relics.

ETHELGAR, A.D. 988,

Bishop of Seolsey, (Chichester). He filled the chair only one year and three months, and dying was buried in the chapel of St. John Baptist.

SIRICIUS, A.D. 989,

Bishop of Wilton. He and his predecessor had been monks of Glastonbury, and disciples of St. Dunstan; but the shortness of their pontificates, and the confusion of the times, did not permit them to perform any thing memorable. Siricius governed about four years, and dying anno 994, having bequeathed his books, which were many and valuable, to the library of his church.

ALFRIC, A.D. 996.

Abbot of St. Alban's and Bishop of Wilton. He was a laborious compiler of sermons and homilies, and translated great part of the scripture

into the Saxon tongue. His ſermon for Eaſter Sunday, on the ſacrament of the Lord's ſupper, hath often been printed; and ſhews very plainly, that the church of England had not yet embraced the doctrine of tranſubſtantiation: in which it is hardle poſſibly to expreſs the preſent ſentiments of the church of England, and of other proteſtant churches, on this ſubject in plainer terms than Alfric did at this period. He expelled the regular canons who would not abandon their wives from his cathedral, and brought in Benedictine monks in their room; and prayed moſt devoutly, that all perſons who ſhould give them any diſturbance might be torn by the teeth of all the dogs in hell. This ſeems to have been the laſt tranſaction of this prelate's life; who dying anno 1005, was buried at Abingdon, but afterwards removed to Canterbury and depoſited in the ſouth croſs of the choir.

ELPHEGE, *(canoniſed)* A. D. 1005,

Prior of Glaſtonbury, Abbot of Bath, and Biſhop of Wincheſter, whence he ſucceeded to Canterbury. The Engliſh in his time were involved in very great calamities, and threatened with total ruin. by a grievous famine and the ſword of the victorious Danes, from whom they ſometimes purchaſed a ſhort precarious truce with great ſums of money. In one of theſe intervals, A. D. 1009, a great council of all the chief men of the clergy and laity was held at Enſham in Oxfordſhire, to deliberate on the moſt effectual means of preſerving themſelves and their country from that deſtruction with which they were threatened. Elphege and Wulſtan, then the two primates of England, ſeem to have convinced this wiſe aſſembly, that to oblige the clergy to put away their wives, and the laity to pay all their dues honeſtly and punctually to the church, would be the beſt means of averting the diſpleaſure, and conciliating the favour of heaven; and therefore many ſtrict laws were made for theſe purpoſes. But either theſe laws were not well obſerved, or had not the deſired effect; for the miſeries of the Engliſh ſtill continued to increaſe; and about four years after this, the Danes having taken Canterbury, reduced it to aſhes, butchered nine tenths of the inhabitants, and murdered the Archbiſhop, who would not, or could not, pay the prodigious ranſom which they demanded. The Danes ſtoned him to death at Greenwich on Sunday May 13, 1012; whence his body was conveyed and buried in St. Paul's London; ten years after he was taken up and brought to Canterbury, and re-interred with great ſolemnity in the cathedral.

LIVING, A. D. 1013.

He was biſhop of Wells, when called to ſucceed Elphege, and was deeply involved in the calamities of thoſe unhappy times. However, he was a great benefactor to his cathedral church, both in land and ornaments, and repaired the roof, which had been burnt by the Danes. He died anno 1020, and was buried in his cathedral.

AGLE-

AGELNOTH, A. D. 1020.

He had been a monk in the monaſtery of Glaſtonbury, and was of a noble extraction. Writers of the time give him the appellation of The Good, for his excellent natural diſpoſition. In his time, ignorance and ſuperſtition had arrived at a great height in the church of England. This prelate, when at Rome, A. D. 1021, purchaſed from the Pope an arm of St. Auguſtin, Biſhop of Hippo, for 100 talents or 6000 pounds weight of ſilver, and one talent or 60 pounds weight of gold. A prodigious ſum! which may enable us to form ſome idea of the unconſcionable knavery of the ſellers, and the aſtoniſhing folly and ſuperſtition of the purchaſers, of thoſe commodities. The roads between England and Rome were ſo crouded with pilgrims, that the very tolls which they paid were objects of importance to the princes through whoſe territories they paſſed; and very few Engliſhmen imagined they could get to heaven without paying this compliment to St. Peter, who kept the keys of the celeſtial regions. The building, endowing, and adorning of monaſteries had been carried on with ſuch mad profuſion for about 150 years, that great part of the wealth of England had been expended on theſe ſtructures, or lay buried in their ornaments and utenſils. In this period the numbers, both of the regular and ſecular clergy increaſed very much, and their poſſeſſions ſtill more; ſo that at the death of Edward the Confeſſor, more than one third of all the lands in England were in poſſeſſion of the clergy, exempted from all taxes, and for the moſt part even from military ſervices. When we reflect on theſe circumſtances, we cannot be very much ſurpriſed, that the people of England were at this time ſo cruelly inſulted by the Danes, and ſoon after ſo eaſily conquered by the Normans. Agelnoth died anno 1038, and was buried in Chriſt Church, before the altar of St. Benedict, in the Crypt.

EADSIN, A. D. 1038.

A BENEFACTOR to the abbey of St. Auguſtin, on which he ſettled lands at Littleburn. He was much afflicted with bodily infirmities, and died anno 1050.

ROBERT, A. D. 1050.

A MONK of the monaſtery of Gemetica, in Normandy, and a native of that province. He died anno 1501 or 1052, at Gemetica, and was there buried.

STIGAND, A. D. 1052.

He held with the archiepiſcopal dignity, the biſhoprics of Wincheſter and Helmham, together with many abbeys and church preferments; and is accuſed by the Monks, with whom he was no favourite, of covetouſneſs, pride, ambition and ignorance. By his influence he got himſelf ſeated in the metropolitical chair while his predeceſſor was living, and at firſt made uſe of his pall; but afterwards procured or purchaſed one from Pope Benedict, whom the church of Rome had excommunicated. For theſe cauſes he was firſt ſuſpended by the papal interdict, and at laſt, on the acceſſion of William the Conqueror, was deprived of his Archbiſhopric, and caſt into priſon, where he ended his days. For after the Conqueror was ſeated on the throne of England, he ſeems to have

formed the design of depriving the most eminent of the English clergy of their dignities in the church, in order to bestow them on his own countrymen, or on others, on whose attachment he could depend. To accomplish this with the greater ease, he engaged the Pope to send legates into England, for regulating the affairs of that church, which he pretended were in great disorder. These legates convened two great councils of the English clergy; one at Winchester, on the octaves of Easter, A. D. 1070, and the other at Windsor, on the Whitsunday following. In the first council, Stigand was deposed, as were afterwards many other English bishops and abbots, and their dignities filled with the King's foreign favourites and countrymen. What might probably hasten Stigand's deprivation was, that by his advice, and address, the Kentish Men preserved their antient liberties and customs, when their country was invaded by the Norman conqueror; for it seems that prince had never a cordial affection for him. However, after his death, the King affected to act more favourably; for he ordered his body to be interred with great solemnity in the cathedral of Winchester.

LANFRANC, A.D. 1070.

A NATIVE of Lombardy, and Abbat of Caen in Normandy. He succeeded to this archbishopric on the deprivation of Stigand, and others of his countrymen were soon after placed in the sees of York, Winchester, Durham, Norwich, Chichester, Litchfield, Salisbury and Lincoln. These fortunate foreigners, exalted by the fall, and enriched by the spoils of the unhappy English, did not long continue in a state of harmony amongst themselves, but a most violent quarrel broke out between the two Archbishops of Canterbury and York, about the primacy. When Thomas, elect of York, came to Canterbury to be consecrated, Lanfranc, on the day appointed for that ceremony, demanded of him an oath, and written profession of obedience to himself and successors, as Primates of all England, which the other absolutely refusing, departed in great anger, without being consecrated. But Lanfranc having convinced the King and his council of the justice of his claim, Thomas was commanded to return, and take the oath, and make profession of obedience to Lanfranc, without mentioning his successors; and with this command he thought proper to comply. Shortly after, the two new Archbishops made a journey to Rome to receive their palls; and when they were there, Thomas complained to the Pope of the submission he had been constrained by royal authority to make at his consecration; affirming, that the sees of York and Canterbury were of equal dignity. On the other hand, Lanfranc produced various evidences of the superiority of his see. But the Holy Father, unwilling to offend either of the prelates, or disoblige the King of England, declined to judge in that matter, and declared, that it ought to be determined by an English Synod. Accordingly two great councils were held, one at Easter, and the other at Whitsuntide, A. D. 1072, in which this important question of the primacy was debated with great warmth, in the presence of the King, Queen, and all the Court; and at length determined in favour of Canterbury, to the great mortification of the clerical pride of the one prelate, and exultation of the other. After this dispute was determined, Lanfranc presided in several councils of the clergy, in which many ecclesiastical canons were made. In one of which the celibacy of the clergy was enjoined, which had been by a thousand canons before, but as yet without a full effect. So difficult it is for the laws of men to overcome the laws

laws of nature! However, the ſecular clergy who had wives, were allowed to keep them. A conſiderable change was introduced into the creed of the church of England under the primacy, and chiefly by the means of Lanfranc. The preſent doctrine of the church of Rome concerning the corporal preſence of Chriſt in the ſacrament, called tranſubſtantiation, was little known, and leſs regarded, in this iſland, before the Norman conqueſt. But this prelate was one of the moſt zealous champions for that doctrine, of the age in which he flouriſhed, and diſputed, wrote and preached in its defence both before and after his elevation to the ſee of Canterbury. This elevation, however, it is highly probable, gave additional weight to his arguments, and enabled him to make many proſelytes. William the Conqueror, exerciſed his ſupremacy over the church of England with a high hand, and made ſome important changes in the ſtate of its revenues and of its polity. Finding the Engliſh clergy and monaſteries poſſeſſed of far too great a proportion of the riches of the kingdom, he ſtripped them of many of their eſtates by various means, and ſubjected thoſe they ſtill retained to the ſame military ſervices, and feudal preſtations of all kinds, with the lands of the laity. Lanfranc died May 28, A.D. 1089, having ſurvived his royal friend and patron, William the Conqueror about a year and eight months, and was buried in the chapel of the Holy Trinity in his own cathedral. This prelate is celebrated by our antient hiſtorians for his wiſdom, learning, munificence, and other virtues. He rebuilt from the ground both the cathedrals of Canterbury and Rocheſter, together with all the edifices belonging to their monaſteries, furniſhed them with many rich ornaments, endowed them with ſeveral grants of lands, and recovered ſuch as were arbitrarily withheld from them by Odo, the powerful Biſhop of Baieux; in ſhort, he introduced and fixed the monaſtical profeſſion ſo firm in both theſe churches, as to continue undiſturbed and flouriſhing till the general diſſolution of monaſteries in England. He built and endowed two hoſpitals near Canterbury; St. John's without North-gate, and St. Nicholas's, Harbledown; which remain to this day laſting monuments of his charitable diſpoſition. He alſo built and endowed the priory of St. Gregory, near Canterbury, and rebuilt the church of St. Alban's; the latter he enriched with many coſtly ornaments. His charity is ſaid to have been ſo great, that he beſtowed in this way no leſs than 500l. a year. A prodigious ſum in thoſe time! equal in weight to 1500l. of our money, and in value to at leaſt 7500l. This is a ſufficient proof of the great revenues of the ſee of Canterbury in that period, as well as of the great generoſity of this prelate.

ANSELM, *(canoniſed)*. A.D. 1093.

A NATIVE of the city of Aouſt in Piedmont, and Abbat of Bec, in Normandy. He was nominated after a vacancy of upwards of four years; during which William II. kept all the poſſeſſions of the Archbiſhopric in his own hands. Anſelm at firſt diſcovered great reluctance to accept of this high dignity, dreading the fierce rapacious temper of the King, to which he was no ſtranger. "The plough (ſaid he) of the church of England ſhould be drawn by two oxen of equal ſtrength, the King and the Archbiſhop of Canterbury; but if you yoke me, who am a weak, old ſheep, with this King, who is a mad young bull, the plough will not go ſtraight." However, he mounted the archiepiſcopal throne; and his apprehenſions of having quarrels with the King were not ill-founded; but they were owing to his own obſtinate and pre-

presumptuous bigotry. Anselm, after having languished of a consumption for some months, died in the 66th year of his age, and 16th of his primacy, anno 1108, and was buried in Canterbury cathedral, near the altar of St. Peter and St. Paul, and gave his name to that chapel and tower. He was a man of piety and learning, according to the mode and measure of the age in which he flourished; but by promoting with zeal and obstinacy the ambitious views of the see of Rome, he involved himself, as well as his King and Country, in many troubles, and set an example which was too well imitated by some of his successors.

RALPH, A.D. 1114.

King Henry I. having suffered so much from the opposition of the late primate, was in no haste to give him a successor; but kept the see vacant five years. At length, after a warm contest between the monks of Christ Church, and the prelates of the province, Ralph or Radulphus, bishop of Rochester, was elected primate. He died Oct. 20, A.D. 1122, and was buried in the nave of this church. He is said by William of Malmsbury, who was well acquainted with him, to have been a man of eminent piety and learning, of a generous disposition, and affable deportment; but a little too much addicted to jocularity for the dignity of his station.

WILLIAM CORBOIL, A.D. 1122.

Prior of Chiche. He was elected at Gloucester after a warm contest as usual between the bishops and monks. His time, as well as that of the two preceding archbishops, was chiefly taken up in disputes on the supreme authority of the pope in all matters of church and state, and in compelling the inferior clergy to put away their wives; and it was no small reproach to his character, and that of the other English prelates, that they so shamefully violated their most solemn oaths to support the succession of the Empress Maud, and so tamely submitted to the usurper Stephen. To this they were induced by the pompous promises made by Stephen to the church at his coronation, and soon after confirmed in a royal charter, for in those times the advancement of the good of the church, *i. e.* of its power and riches, was esteemed a sufficient excuse for the most immoral actions. He did not live to see many of the fatal effects of his imprudent compliance with the dictates of the court of Rome, nor of the countenance he had given to the usurpation of King Stephen, but dying Dec. 19, anno 1127, was buried in the north cross isle of this church. He seems to have been a weak man, too easily prevailed upon to forget the dignity of his station, and the obligation of his oaths.

THEOBALD, A.D. 1138.

Abbot of Bec in Normandy. He was chosen by the influence of the Pope's legate, without consent of the King, or of the English bishops and clergy. This caused a dispute between Stephen and his brother the bishop of Winchester, which brought the whole kingdom into great confusion, and which at last terminated with the life of that unfortunate and unhappy prince, A. D. 1154. In this period, the papacy made great encroachments, both on the prerogatives

prerogatives of the crown, and the privileges of the church of England. Theobald died April 18, 1161, and was buried in the cathedral. He is said to have been of an affable, courteous disposition, and charitable to the poor in a very extensive degree.

THOMAS BECKET, *(canonised)* A. D. 1162.

This prelate was the occasion of much political contention during his life, and the object of much superstitious veneration after his death. He was born in London, A. D. 1119, and studied in the universities of Oxford, Paris, and Bononia, the most celebrated seats of learning in those times. Having got into the family and favour of Archbishop Theobald, he was made Archdeacon of Canterbury and Provost of Beverley; and, by the earnest recommendation of that prelate to Henry II. he was appointed Chancellor of England, A. D. 1158. In this station he paid his court so successfully to his royal master, not only by his dexterity in business, but also by his splendid manner of living, and agreeable conversation, that he became his greatest favourite, and his chief companion in his amusements. The King was in Normandy when he heard of Theobald's death, and immediately resolved to raise his Chancellor to the primacy, in hopes of governing the church of England by his means in perfect tranquility. The Empress Maud, the King's mother, endeavoured to dissuade her son from this design, and the clergy and bishops of England opposed the promotion of Becket, which retarded it above a year. But such was Henry's fondness for his favourite, that he was deaf to all advice, and overcame all opposition, and the Chancellor was elected Archbishop on June 3, A. D. 1162. As soon as he found himself seated in the archiepiscopal chair, he suddenly changed his whole deportment and manner of life, and from the gayest and most luxurious courtier, became the most austere and solemn monk. One of his first actions after his promotion, equally irritated and surprised the King. This was his resignation of the Chancellor's office, without having consulted the inclination of his beneficent master, by whom he had been loaded with wealth and honour. Before Henry returned to England, in Jan. 1163. he had received so many complaints of the severities of the new primate, that he became sensible, when it was too late, that he had made a wrong choice. When Becket therefore waited upon him at Southampton, it was observed by the whole court, that though he was treated with respect, he was not received with the same marks of friendship as on former occasions. The King at the same time gave a still plainer proof of his dissatisfaction, by obliging him to resign the Archdeaconry of Canterbury, which he did with great reluctance. Pope Alexander III. held a general council of the prelates in his interest at Tours, in April 1163. The Archbishop of Canterbury was present at this council; and was treated with every possible mark of respect and honour by the Pope and his Cardinals, who were not ignorant that vanity and the love of admiration were his predominate passions. It is highly probable, that at this interview, Becket was animated by the Pope in his design of becoming the champion for the liberties of the church, and the immunities of the clergy. This much at least is certain, that soon after his return, he began to prosecute this design with less reserve than formerly, which produced an open breach between him and his sovereign. Nothing could be more opposite than the sentiments of the King and Primate, concerning the immunities and independency which began to be claimed by the clergy about this time. The former was determined to be sove-

reign

ſovereign of all his ſubjects, clergy as well as laity; to oblige them to obey his laws, or to anſwer for their diſobedience in his courts of juſtice: the latter maintained that the clergy were ſubject only to the laws of the church, were to be judged only in ſpiritual courts, and to be puniſhed only by eccleſiaſtical cenſures. This cauſed the long and troubleſome conteſt that followed; and the King at laſt obliged Becket to confine himſelf within the precincts of his church, where he reſided about a week in great ſolitude, receiving daily accounts of freſh inſults offered to his friends, and depredations committed on his eſtates; which made him ſay to one of his greateſt confidents, That he was now convinced, this quarrel would not end without blood; but he was determined to die for the liberties of the church. On Chriſtmas day he preached in the cathedral; and at the end of his ſermon pronounced a ſentence of excommunication againſt Ranulph de Broc, (his great enemy) Robert de Broc, and almoſt all the King's moſt familiar ſervants, with viſible marks of the moſt violent anger in his voice and countenance. When the Archbiſhop of York, with the biſhops of London and Saliſbury, arrived in Normandy, they threw themſelves at the King's feet, and implored his protection from that diſgrace and ruin with which they were threatened by the primate, painting the violence of his proceedings againſt themſelves, and others, in ſuch ſtrong colours, that Henry fell into one of thoſe violent fits of paſſion to which he was liable. In the height of his fury he cried out,—"Shall this fellow, who came to court on a lame horſe, with all his eſtate in a wallet behind him, trample upon his King, the royal family, and the whole kingdom? Will none of all thoſe lazy cowardly knights whom I maintain deliver me from this turbulent prieſt?" This paſſionate exclamation made too deep an impreſſion on all thoſe who heard it, particularly on the four following barons; Reginald Fitz-Urſe, William de Tracy, Hugh de Morville, and Richard Breto, who formed a reſolution, either to terrify the Archbiſhop into ſubmiſſion, or to put him to death. Having laid their plan, they left the court at different times, and took different routes, to prevent ſuſpicion, but being conducted by the devil, as ſome monkiſh hiſtorians tell us, they all arrived at the caſtle of Ranulph de Broc, about ſix miles from Canterbury, on the ſame day, Dec. 28, and almoſt at the ſame hour. Here they ſettled the whole ſcheme of their proceedings, and next morning early ſet out for Canterbury, accompanied by a body of reſolute men, with arms concealed under their cloaths. Theſe men they placed in different parts of the city to prevent any interruption from the citizens. The four barons above named then went unarmed, with 12 of their company, to the archiepiſcopal palace, about 11 o'clock in the forenoon, and were admitted into the apartment, where the Archbiſhop ſat converſing with ſome of his clergy. After their admiſſion a long ſilence enſued, which was at length broken by Reginald Fitz Urſe, who told the Archbiſhop, that they were ſent by the King to command him to abſolve the prelates and others, whom he had excommunicated, and then to go to Wincheſter, and make ſatisfaction to the young King, whom he had endeavoured to dethrone. On this a very long and violent altercation enſued, in the courſe of which they gave ſeveral hints, that his life was in danger if he did not comply. But he remained undaunted in his refuſal. At their departure, they charged his ſervants not to allow him to flee; on which he cried out with great vehemence,—"Flee! I will never flee from any man living. I am not come to flee, but to defy the rage of impious aſſaſſins." When they were gone, his friends blamed him for the roughneſs of his anſwers, which had inflamed the fury of his enemies, and earneſtly

earneſtly preſſed him to make his eſcape: but he only anſwered,—" I have no need of your advice,—I know what I ought to do." The barons with their accomplices finding that threats were ineffectual, put on their coats of mail; and taking each a ſword in his right hand, and an axe in his left, returned to his palace; but found the gate ſhut. When they were preparing to break it open, Robert de Broc conducted them up a back ſtair, and let them in at a window. A cry then aroſe, " They are armed! they are armed!" on which the clergy hurried the Archbiſhop almoſt by force into the church, hoping that the ſacredneſs of the place would protect him from violence. They would alſo have ſhut the door, but he cried out, " Begone, ye cowards! I charge you on your obedience, do not ſhut the door. What will you make a caſtle of a church? The conſpirators having ſearched the palace, came to the church, and one of them crying,—" Where is that traitor? where is the Archbiſhop?" Becket advanced boldly, and ſaid, " Here I am, an Archbiſhop, but no traitor!" " Flee", cried the conſpirator," or you are a dead man". " I will never flee", replied Becket, William de Tracy then took hold of his robe, and ſaid " You are my priſoner, come along with me." But Becket ſeizing him by the collar, ſhook him with ſo much force, that he almoſt threw him down. De Tracy, enraged at this reſiſtance, aimed a blow with his ſword, which almoſt cut off the arm of one Edward Grim, a prieſt, and ſlightly wounded the Archbiſhop on the head. By three other blows given by the other three conſpirators, his ſkull was cloven almoſt in two, and his brains ſcattered about the pavement of the church. Thus fell Thomas Becket, Dec. 29, A. D. 1170, in the 53d year of his age, and 9th of his pontificate. He was evidently a man of great abilities, particularly of conſummate cunning, undaunted courage, and inflexible conſtancy in the proſecution of his deſigns. But his ſchemes were of a moſt pernicious tendency, to emancipate the miniſters of religion from the reſtraints of Law, and to ſubject his king and country to a foreign power. He was vain, obſtinate, and implacable; as little affected by the intreaties of his friends as by the threats of his enemies. His ingratitude to his royal benefactor admits of no excuſe, and hath fixed an indelible ſtain upon his character. Though his murderers were highly criminal, his death was very ſeaſonable, and probably prevented much miſchief and confuſion. Few events in hiſtory have made a greater noiſe than this murder; as it was generally imputed to the commands of the King of England, and repreſented as the moſt execrable deed that had ever been perpetrated. And the apprehenſions of the thunders of the church of Rome, in thoſe days of darkneſs and ſuperſtition, is ſaid to have had ſuch an effect upon Henry, that in his way from Normandy, after he had made his peace with the Pope, he alighted at Canterbury, walked barefooted to the church, and proſtrated himſelf on the earth before Becket's tomb, ſuffered himſelf to be ſcourged by the prieſts, made rich offerings to the martyr, and gave 50l. yearly for lights to illuminate the ſhrine of this pretended ſaint.

RICHARD, A. D. 1174.

A NATIVE of Normandy, and Prior of Dover. He was elected after a vacancy of two years. He appears to have been a prelate of mild temper, innocent life, and moderate principles, condemning the unreaſonable immunities of the clergy, for which his predeceſſor had contended with ſo much violence, as equally pernicious to church and ſtate. This made him no great favourite of the Monks, who repreſent him as too indolent, timid, and complying. Richard

died,

died, after a short illness, Feb. 16, 1184, and was buried in the north isle of this cathedral. He appears to have been a great benefactor to his church.

BALDWIN, A.D. 1184,

HENRY had been so much assisted by the late primate, that he was impatient to see his place supplied by a person of similar principles; and having fixed on Baldwin, bishop of Winchester, he earnestly laboured to bring about his election. In this he met with great opposition from the Monks of Canterbury, but at length, after several meetings, this opposition was overcome, and Baldwin elected. As he was seated in the archiepiscopal chair against the consent of the monks, they conceived an implacable hatred towards him, and at length a violent quarrel broke out between them, which made a mighty noise and continued several years. The Archbishop early discovered a disposition to diminish their wealth and abridge their power. With this view he resolved to erect a magnificent church and convent at Hackington near Canterbury. For this purpose he obtained not only the King's consent, but also a bull from Pope Urban III. authorizing his intended erection, and granting him a fourth of all the oblations at the tomb of St. Thomas Becket to assist him in the building the church. On this the work was immediately begun, and carried on with great rapidity; at which the monks of the monastery of Christ Church were so exceedingly alarmed, that they applied to the King, but without redress; then they appealed to the Pope, and with no better success. At last their clamours grew so violent, and the advancement of Pope Clement III. to the papal chair, a pontiff who was as great a friend to the monks, as the former had been to the primate; the Archbishop, after a brave struggle of more than three years, was obliged to demolish all the buildings he had erected at Hackington. He accompanied the King to the Holy Land anno 1191, and died at the siege of Ptolemais, Nov. 20, the same year.

REGINALD FITZ-JOCELINE, A.D. 1191.

A NATIVE of Lombardy, and bishop of Bath. He was chosen by the monks without the King's consent; but lived only to the 29th day after his election, and was never inthroned, or so much as confirmed. He died Dec. 26. 1191, and was buried in the Abbey church at Bath.

HUBERT WALTER, A.D. 1193,

BORN at East Dereham in Norfolk. He was Dean of York and afterwards bishop of Salisbury, and attended the King and the Archbishop into Palestine, where he signalized himself for his great skill in military affairs. Soon after his election, he raised a considerable sum of money by contribution, for the purpose of ransoming King Richard from captivity. During the King's absence, he conducted the wheels of state, in the capacities of Chief Justiciary of England, and was afterwards made Lord Chancellor; in both offices he approved himself a wise, able, and faithful Minister. He had great disputes with the monks of Canterbury about the erection of a new church at Lambeth, which he began, and carried on for some time with great spirit and perseverance; but

but after much ſtruggle, the monks prevailed by the interpoſition of the Pope, and the buildings were demoliſhed. During his pontificate the Pope impoſed a tax on the Engliſh clergy without the King's conſent, for defraying the expence of another croiſade, notwithſtanding the fatal effects produced by the former one. And it may not be improper to take notice, that the great army raiſed on this occaſion by his Holineſs, was not employed in reſcuing the Holy Land from the hands of Infidels, but in dethroning the Chriſtian Emperor of Conſtantinople, in order to ſubject that empire to the ſee of Rome. On Hubert's death, which happened July 18, 1205, he gave many articles of great value to his convent; and in his life time he much improved his ſee with buildings. He built the wall and made the moat round the Tower of London. He kept a ſumptuous table, was hoſpitable to all ſtrangers, and bountiful to the poor. He was buried in the ſouth iſle of this church, where his tomb, with his effigy in ſtone upon it, is ſtill viſible.

STEPHEN LANGTON, A. D. 1207.

Upon Hubert's death, three parties were contending with great warmth about the rights of appointing a ſucceſſor; the King; the Monks of Canterbury, who claimed the excluſive privilege of electing their Archbiſhop; and the Prelates of the Province. The monks made choice of their own ſuperior, Reginald, and placed him in the archiepiſcopal throne; and contrived ſecretly to ſend him to Rome for confirmation; but he no ſooner arrived in Flanders, than he aſſumed the ſtate of the Archbiſhop-elect of Canterbury, and ſhewed the letters of his election. The monks were ſo much offended at this miſconduct, that they abandoned him; and in order to make peace with the King they ſent ſome of their number to obtain his leave to proceed to the election of a new Archbiſhop. Accordingly John de Grey, Biſhop of Norwich, was choſen, and ſolemnly inthroned in the King's preſence. Upon this the biſhops of the province ſent their agents to Rome to complain of their excluſion, and proteſt againſt both thoſe elections, as invalid on that account. The Pope aboliſhed the claim of the Biſhops, vacated both elections, and ordered the monks to chuſe Cardinal Stephen Langton, a creature of his own, without ſo much as conſulting the King of England. Langton was accordingly choſen Archbiſhop of Canterbury by a few monks at Rome, and conſecrated by the Pope himſelf at Viterbo, June, 1207. This unprecedented tranſaction produced a letter from John, written in a ſtrain very becoming a King of England. Innocent immediately returned a long anſwer; in which he tells the King plainly, with much haughty diſpleaſure and reſentment, that if he perſiſted, he would plunge himſelf into inextricable difficulties, and would at length be cruſhed by him, "before whom every knee muſt bow, of things in heaven, and things on earth, and things under the earth." Theſe two letters might be conſidered as a formal declaration of war between the Pope and the King of England. But the conteſt was very unequal. For the former had now attained that extravagant height of power which made the greateſt monarchs tremble upon their thrones; and the latter had ſunk very low both in his reputation and authority, having before this time loſt his foreign dominions by his follies. Innocent without delay laid all the dominions of King John under an interdict; then excommunicates him, and

all the Engliſh laity; and ſoon after pronounces a ſentence of depoſition againſt him, and of excommunication againſt all who ſhould obey him, or have any connections with him. He appointed the King of France to put this ſentence in execution, and promiſed him the pardon of all his ſins, and the kingdom of England for his reward. John, notwithſtanding he made the moſt vigorous preparations for his own defence, was ſufficiently intimidated by his dread of the French army, and his ſuſpicions of his own ſubjects, to induce him to make an ignominious ſurrender of his crown, and kingdom to the Pope. In conſequence of this unlimited ſubmiſſion, Stephen Langton, whoſe promotion had been the cauſe of the late fatal conteſt, came over to England, took poſſeſſion of his ſee, and abſolved the King from his ſentence of excommunication; and ſoon after the interdict was taken off. The tools with which his Holineſs had wrought this goodly work, diſappointed of the rewards they expected, began now to complain loudly of neglect; and the inferior clergy who had been very great ſufferers in the cauſe, could obtain no redreſs. In the famous conteſt that raged at this time between King John and his barons, about the great charter of their liberties, the Pope ſupported the party of his new vaſſal with great warmth, and was not ſparing of his ſpiritual thunders againſt the barons and their favourers. He was ſo much diſpleaſed with the political conduct of his own creature the archbiſhop, that he ſuſpended him, and reverſed the election of his brother, Simon Langton, who had been choſen Archbiſhop of York. In a general council held at Rome in 1215, the doctrine of tranſubſtantination was more ſtrongly enforced than heretofore; and the following curious reaſon was aſſigned for it, "That we might receive of Chriſt's nature, what he had received of ours." And in the ſame council a canon paſſed, which commands Kings and Princes to extirpate all heretics in their territories, under the penalty of being excommunicated, and deprived of their dominions; which gave occaſion to the moſt horrid ſcenes of cruelty and bloodſhed. Archbiſhop Langton died July 7, 1228, and was buried in St. Michael's chapel, in this cathedral.

RICHARD MAGNUS or WETHERSHEAD, A. D. 1229.

Chancellor of Lincoln and Dean of St. Paul's. He was a man of learning and eloquence, and very tenacious of the rights of his church. He had a great diſpute with Hubert de Burgh, Earl of Kent; which being referred to the deciſion of the Pope, he went to Rome, and on his return was taken ill at St. Gemma, where he died, and was buried in the church of the Friars Minors at that place. As ſeveral of his retinue died at the ſame time, it has been conjectured his death was occaſioned by poiſon.

EDMUND, *(canoniſed)* A. D. 1234.

On the death of Richard, the monks choſe their Prior, John; but the Pope deemed him incapable of ſo high and ſacred an office. They next elected John Blund; he was ſuſperſeded for ſimoniacal practices, and Edmund, Chancellor of the church of Sarum, was ſeated in the primate's chair. He was born at Abingdon in Berkſhire, and was a man of a moſt ſevere and rigid monaſtic life and conver-

converſation; though he was no great friend to the monks of his convent, yet he defended the privileges of the church with great earneſtneſs; but as there appeared no poſſibility of redreſſing the injuries and oppreſſions under which it laboured, he determined to ſpend the remainder of his days in exile. He accordingly retired to Soiſſy in Pontiniac, where he died of a fever, anno, 1240, and ſix years after he was canonized in the council of Lyons, and his body enſhrined with great pomp, by King Lewis of France.

BONIFACE, A. D. 1245.

Procurator of the church of Burgundy, and ſon of Peter, late Duke of Savoy. He finiſhed the archiepiſcopal palace, and the great hall; and diſcharged a debt of 22000 marks, with which his three predeceſſors had burthened the ſee of Canterbury; for which he prevailed with the Pope to grant him one year's profit of all the vacant livings in his province. He founded an hoſpital or college at Maidſtone, called the Newark, and is ſaid to have been a great lover of the poor. Contemporary hiſtorians ſay, he was more fit for an army, than a church; being cruel, haughty, and inſolent, of little learning, but great oppreſſion: he was univerſally hated, and had he not fled he would probably have been murdered by the citizens of London. He died at the caſtle of St. Helena in Savoy, anno 1270.

ROBERT KILWARDBY, *(Cardinal)* A. D. 1272.

He was firſt educated in the Univerſity of Oxford, went from thence to Paris, where he entered into the order of Dominican Friars. On his return, he was choſen Provincial of the Dominicans in England, and at length ſeated in the Primate's chair by the Pope, anno 1272. As he was the friend and patron of the Dominicans, he founded a monaſtery for them at Saliſbury; and for the time in which he lived, was eſteemed a man of learning, wiſdom, and piety; wrote much during the former part of his life; but while he was Archbiſhop, he confined himſelf wholly to preaching. In 1277, Pope Nicholas III. made him a Cardinal; thereupon he reſigned the Archbiſhopric and ſat out for Rome; taking with him 5000 marcs, which he raiſed by impoveriſhing the ſee; where he lived only a few months. He died at Viterbo, not without ſuſpicion of poiſon, the 3d ide Sept. anno 1278, and was buried there, in the monaſtery belonging to his order.

JOHN PECKHAM. A. D. 1278.

Upon the reſignation of Abp. Kilwardby, the monks made choice of Robert Burnell, Biſhop of Bath and Wells; but the Pope refuſing to confirm him, the election was ſet aſide, and John Peckham placed in the chair. He was deſcended of a poor family in Suſſex, and firſt educated at Lewes in that county, from thence going to Oxford, he became a Franciſcan, and afterwards went to France to compleat his ſtudies. When he was advanced to the dignity of an Archbiſhop, he was at Rome, and at that time Palatine-Reader and

Auditor of the Pope's palace. The expences of his confirmation at the papal court are said to amount to 4000 marcs, and of his public entry into Canterbury at his return, to 2000 marcs more; yet before the end of the first year of his pontificate he expended 2000 marcs in repairing the houses and castles of his see, which he found in a very ruinous condition. He also founded a College for Canons at Wingham, which was valued at the suppression at 34l. per annum. Not long after his arrival, he held a provincial synod at Reading; in which the canons of the general council of Lyons, with regard to pluralities, were renewed; and all persons possessed of ecclesiastical preferment obliged to take priest's orders within a year of their institution Some of the canons made at this synod the king obliged him to revoke, and would not permit him to decree any thing against the royal prerogative, as from his long residence at Rome, he had an excellent disposition to extend the liberties of the church, if he had not been stopped short at his setting out. He had several disputes with the King about the rights and privileges of his see; which he always defended with a freedom and resolution, that so much offended Edward, as some times to make him inclined to send this prelate into exile. He possessed the primacy however to his death, which happened at Mortlake in December, 1292, and he was buried on the north side of the martyrdom in this cathedral. John Peckham was a man of considerable learning for the age he lived in, particularly in the civil and canon law; wrote many tracts in divinity, and on some books of scripture. He governed his province and diocese with great care and firmness, and may be said to have been a very able, and very useful primate.

ROBERT WINCHELSEA, A.D. 1294

He was born of poor parents, and was educated in the Grammar school at Canterbury; hence he went to Paris, where he commenced A. M. on his return he pursued his studies in Merton College Oxford, was made D. D. and afterwards Chancellor of that University. When he was advanced to the metropolitical throne, he held the archdeaconry of Essex, together with a canonry in the church of St. Paul. He was very remarkable for his prudence, equity, and good temper, in the exercise of his jurisdiction; and in his residence on the prebend, which was seldom interrupted; he was diligent in preaching and expounding the holy scriptures. Had his promotion rose no higher, what an excellent character had he died possessed of! But his elevation to the primacy, instead of adding lustre, threw a shade over his reputation, as he then became restless and turbulent, and was engaged in continual disputes with the glorious King Edward I. One proof of perfidiousness is, in his being at the head of a conspiracy against that prince; for which he was banished, and suspended, with ignominy and disgrace. This is the dark side of his character; but he had many noble qualities to set against it. It must be allowed that his spirit sunk under the accusation of conspiring against the King; but in no other instance was the courage of his mind ever deficient. He preserved at court, and with King Edward, a freedom which surprized every one, which great men revered, and which bad men trembled at. The greatness of his mind was no less uncommon, than the courage of it; for besides his supporting young scholars at the university, whose genius set them above mechanic employ-

employments, and whose parents were indigent, he relieved above 3000 poor twice a week at his house, and sent those of them assistance who could not come for it. But this was not all. Where the people of a condition above the common sort, were fallen to decay by any accident or misfortune, and yet whose modesty prevented them from soliciting charity, these he relieved in an extraordinary manner, according to their wants. He was very moderate in his desires, temperate in his enjoyments, and a great example of regularity in every part of life: grave without moroseness, chearful without levity, and living much in the world without loving it in the least. Free from any ambition himself, he had the greatest regard to merit and learning in other men: not bartering away the preferments which he had to dispose of in the church, in exchange for civil places for some relations, nor providing for others with benefices as an estate, whether or no they had any merit or just pretensions: not expending his riches in pomp and luxury, to rival or exceed the state and tables of the great; nor yet hoarding up in a groveling and sordid manner the emoluments of the church, to establish a name, and raise his family. In short, it may be said of Abp. Winchelsea, that if he was not the best and greatest prelate that had filled the chair of Canterbury for many ages, yet he acted the part of one that was: he had so many virtues and good qualities as a man and as a bishop, that one cannot help lamenting there should be the least stain whatsoever upon his memory. He died at Otford anno 1313, and was buried in the upper south cross of this church, near the altar of St. Gregory; where a tomb was erected to his memory; which being resorted to with so much veneration, it seems to have excited the jealousy of the monks; and on that account probably it was demolished: though it is said it remained till the reformation.

WALTER REYNOLDS. A.D. 1313.

After the primacy had been vacant about nine months, the convent unanimously concurred in the choice of Thomas Cobham, Dean of Salisbury; a native of Kent, and a man of uncommon learning for the age, and of great regularity and devotion; but the Pope, at the King's request, annulled this election, and Walter Reynolds, bishop of Worcester, was translated to the see of Canterbury. He was the son of a baker at Windsor, became chaplain to King Edward I. and preceptor to the Prince, afterwards Edward II. His first post in the church was a canonry in the cathedral of St. Paul's, London, and the rectory of Wimbledon, and afterwards he was elected bishop of Worcester at the King's request. He was a prelate more distinguished by his politeness and experience in business, than by his learning and abilities; and if he had lived in times of perfect tranquility, he would probably have died with a good character. But in the contest between the King and the Queen's faction, he forgot his gratitude and the duty he owed his prince, and went into all the popular and violent measures against him. He did not seem to want principles of honour and honesty, but he had not courage of mind sufficient to act up to them, at all times; and when he did they became dangerous and unfashionable. Thus virtue without fortitude in a public character, becomes in a manner insignificant; and it is scarcely possible for a coward to be an honest man. He died of grief at Mortlake, in December 1327, and was buried in this cathedral.

SIMON

SIMON MEPHAM. A.D. 1328.

He was a native of Mepham in Kent, whence he took his name, and where he founded a church for the use of the poor. Being educated at Oxford, he took the degree of D. D. was Prebendary of Landaff, canon of Chicheſter, and of St. Paul's, London, and Rector of Tunſtal in the county of Kent. The convent elected him Archbiſhop with the King's conſent; and by the intereſt of a good preſent which they ſent to Rome, he was confirmed and conſecrated by the Pope. He was ſcarcely returned to England before he held a provincial council; in which a rubric of the principal holidays was ſettled, and the manner how they ſhould be obſerved. In the ſame year he began a metropolitical viſitation, and made a progreſs through the ſouthern dioceſes without any oppoſition; but when he drew near the weſt, the biſhop of Exeter appeared on the frontiers of his dioceſe with a body of men in arms, and refuſed to admit him. Had the Archbiſhop been left to his liberty, it is probable the controverſy would have ended in a manner ſomewhat foreign to his character; but the King, being made acquainted with the diſpute, recalled his Grace from his viſitation, and ſaved him from the diſhonour of being vanquiſhed. The diſappointment however which he met with in this project, which he was obliged to drop, it is ſaid, threw him into a fever a ſhort time after, of which he died, at Mayfield, in October 1333, and was buried in the chapel of St. Anſelm in this cathedral.

JOHN STRATFORD. A.D. 1333.

This prelate was educated at Oxford, where he commenced Doctor of Laws, was canon of York, Archdeacon of Lincoln, Biſhop of Wincheſter, and Lord Chancellor. The Pope intending to fill the ſee of Wincheſter without the King, conſented to his Majeſty's nomination of the primate; and the convent of Canterbury finding the King recommended Stratford, made a virtue of neceſſity, and elected him Archbiſhop. While King Edward was reaping immortal glory with his arms in France, in which Edward the Black Prince, his ſon, had a great ſhare, this primate died after filling the metropolitical chair above 13 years, and adminiſtering the affairs of the kingdom in his Majeſty's abſence a great part of that time, with much advantage to the nation, and with great honour to himſelf. In the general defection from the late King Edward, Stratford, then in the ſee of Wincheſter, retained his allegiance very firmly; and in the beginning of this reign, whilſt the King was in his minority, was for that reaſon looked upon with an evil eye at court. But as ſoon as the King took the reins of government into his hands, and began to diſcern men and things, he could not overlook the fidelity and good conduct of this biſhop. He took him immediately into his confidence, gave him the great ſeal, recommended him to the primacy when it was vacant, and gave him the direction of all his affairs. Nor was his Majeſty's confidence miſplaced. The Archbiſhop was a man of learning, in civil law eſpecially, and no leſs a faithful, than an able ſervant of the crown. His diſintereſtedneſs in his ſtate employment, may put the boaſted patriotiſm of our days to ſhame. He croſſed the channel two and thirty times in the public ſervice, beſides ſeveral journeys towards

Scotland, whilſt he was biſhop, for which he never received above 300l. out of the Exchequer. He built a fine collegiate church at Stratford, where he was born; and during all the time of his primacy, diſtributed money to 40 people with his own hands every day; beſides the remains of his table to other indigent perſons, and very large aſſiſtances to poor lying-in women. To his exemplary charity may be added his gentleneſs and good nature to his clergy; whom he rather choſe to govern by a little relaxation and indulgence, than by too ſtrict an adherence to the letter of eccleſiaſtical diſcipline. A miniſter who had thus ably and thus faithfully ſerved his King and Country, in the higheſt poſts of church and ſtate, owed it to his own character to aſſert his innocence againſt calumny in the manner he did, with fortitude and freedom. The prince who could ſo far forget himſelf as to enter into the cabals of his courtiers againſt ſuch a miniſter, deſerved to be treated with as little ceremony, as this Archbiſhop uſed in his defence. An honeſt man overborn by ſuperior power, let it be in what ſtation it will, has no other reſource but in his own magnanimity; and he was happy in ſuch a ſpirit. Had he ſunk under the weight of the King's diſpleaſure, ſtirred up by the treachery of invidious courtiers, his innocence muſt have been ſacrificed to their craft and malice; and Archbiſhop Stratford would have deſcended, characteriſed to poſterity, as a corrupt and unfaithful miniſter of ſtate, where he is now recorded for an able politician, a diſintereſted patriot, and an excellent metropolitan. He died at Mayfield, anno 1348, and was buried in the ſouth croſs of this cathedral.

JOHN de OFFORD, A.D. 1348.

He was a ſtudent in the Univerſity of Cambridge, where he commenced D.L. afterwards canon of Wells, Dean of Lincoln, and Chancellor of England, and was choſen primate by the Pope, at the King's requeſt; but did not live to be conſecrated, or confirmed. He died anno 1349, at Tottenham, it is ſaid, inteſtate, and his adminiſtrator was ſued by Simon Iſlip, for dilapidations, to the amount of 1101l. 5s. 2d.½ which was recovered, notwithſtanding John Offord was Archbiſhop ſo ſhort a time. He was privately interred in the night in this cathedral.

THOMAS BRADWARDIN, A.D. 1349.

Educated at Merton College, Oxford, where he commenced D.D. and had a canonry in the cathedral of Lincoln. He was eſteemed the moſt able divine of the age in which he lived; and in every reſpect a good and pious man, and had been recommended by Abp. Stratford, as a proper perſon to be his ſucceſſor, and was accordingly elected immediately after that prelate's death; but the choice was negatived by the Pope. The fatigues of his journey to Rome for confirmation were ſo great, that he fell ill of a fever, ſoon after his return to England, and died at Lambeth, anno 1349, and was buried in the chapel of Saint Anſelm in this cathedral.

SIMON

SIMON ISLIP, A. D. 1349.

So called probably from the place of his birth in Oxfordshire. He is said to be educated at Merton College, Oxford, where he took the degree of D. L. and founded Canterbury College in that university; he was Archdeacon of Stow, Vicar General to the Bishop of Lincoln, Canon and Official of that cathedral, Canon of St. Paul's and Dean of the Arches; afterwards he was made Secretary to the King, and Keeper of the Privy Seal. The monks of Canterbury elected him to the archiepiscopal dignity, but he was consecrated by virtue of a bull from the pope. He was of a severe and rigid monastic life, and was very strict upon the inferior clergy in his visitations. Being intent upon enlarging and improving the revenues of his Diocese, he pulled down the ruined palace at Wrotham, and applied the materials towards finishing that at Maidstone; and likewise rebuilt and enlarged the Palace at Lambeth; but finding the recovery for dilapidations fall short of the design, he, by leave of the pope, levied a tax of fourpence in every mare upon the clergy of his diocese; which his collectors increased to a whole tenth. This together with his frugality, enabled him to recover the great impoverishments of the see. At his death, which happened anno, 1366, he ordered his funeral to be private, and conducted with the least expence possible; and he was accordingly interred at midnight in the nave of this cathedral. By his will he gave the churches of Eastry and Monkton to his convent, and bequeathed 1000 sheep as a perpetual stock, his rich vestments, and a large quantity of plate to Christ Church.

SIMON LANGHAM, A. D. 1366.

Prior and abbat of Westminster, afterwards Lord Treasurer and Lord Chancellor of England, and when he was translated to the see of Canterbury, was bishop of Ely. In the time of this prelate, a transaction happened, which may be considered as the first step towards the decline of the papal power in this kingdom. The great acquisitions which King Edward had now made in France, inclined Pope Urban VII. to think the present juncture was very proper to demand the tribute which King John had bound himself and successors to pay to the holy see, and which had been discontinued almost all this reign. In this presumption, he was pleased to require the payment with so much haughtiness, and so little diffidence, that he nominated before hand, Commissioners to summon Edward before him, in case of his refusal. However pacific the King might be inclined towards his Holiness, that none of his great designs abroad might be interrupted, yet he could not put up with these imperious proceedings. A parliament was therefore called, in which it was resolved by King, Lords and Commons, after some days deliberation; that neither King John, nor any other King of England, had power to bring his dominions under such servitude and subjection, without the consent of parliament; that if the necessities of that King had compelled him to this measure, it was null in itself, as being contrary to the oath, which he took at his coronation: and, therefore if the pope should by any means whatever attempt to support his unjust pretensions, that the whole nation would unite with all their power to oppose him.

him. A resolution made with so much deliberation, and supported with so much vigour and unanimity, freed not only Edward, but all the Kings of England for ever after, from this infamous tribute. The Archbishop of Canterbury being much oppressed with debt, summoned all the clergy of his diocese to a synod, in which he obtained sixpence in the marc of them towards the relief of his necessities. Afterwards, in a visitation of the university of Oxford, he condemned 30 erroneous articles which had got footing there, and confirmed some hymns in honour of St. Catharine. Anno 1368, he was made a Cardinal, resigned the Archbishopric, and retired to Avignon; where afterwards becoming very rich, he founded a monastery of Carthusians, and returning to England, bribed the monks of Christ Church, and got re-elected. The Pope's power at this time being shaken in England, he could not support himself in the chair; therefore going back to Avignon, he died about eight years after, anno 1376. His body was buried in the house of Carthusians which he had founded, but afterwards it was taken up, brought over to England, and interred in Westminster Abbey; where a tomb of white marble was raised to his memory.

WILLIAM WITTLESEA, A.D. 1368.

A NATIVE of Huntingdonshire, and nephew to Abp. Islip, to whom he was Vicar General, also Dean of the Arches, Archdeacon of Huntingdon, Rector of Croydon and Cliff, Bishop of Rochester; and afterwards of Worcester. He was educated at Cambridge, where he became Master of Peter House, and at his death, bequeathed all his books to that College. Nothing very remarkable occurred in church affairs during his primacy; except his procuring a bull from the Pope, to free the University of Oxford from the jurisdiction of the Bishop of Lincoln, and to govern themselves by their own officers and statutes. He died the 8th of June, anno 1374, and was buried in the body of this cathedral.

SIMON SUDBURY, A.D. 1375.

AT the death of Abp. Wittlesea, the monks of Canterbury elected Easton, an Englishman, but a Cardinal then at Rome, to the chair. The King was so much disgusted with their choice of a person, who had lived so long out of the kingdom, and so much in the interest of that court, that he had an inclination to expel the convent, and banish them for ever. But the Pope interposing, to save the monks, and appease the King, or rather to keep alive his own pretension, translated Simon Sudbury to the see of Canterbury. This prelate was born at Sudbury in Suffolk, whence he took his name. Going abroad to finish his education, he commenced D. L. in France, afterwards became Chaplain to Pope Innocent VI. and Auditor of the Rota at Rome; on his return to England, he was made Chancellor of Salisbury, and then Bishop of London. The nation at this time was become so generally averse to the pretensions of the Pope, that a complaint was exhibited in parliament against the provisions in favour of Cardinals and other Foreigners; who drew out of the kingdom 20,000l marcs yearly from the benefices they enjoyed, besides what had been collected for the use of his Holiness: and therefore it was resolved, that

this miſchief ſhould be vigorouſly oppoſed, and that thoſe who inſiſted on the Pope's proviſions ſhould be baniſhed the Kingdom. Whilſt the parliament was thus attempting to throw off the yoke of Rome, which had galled the necks of the Engliſh for many ages, Wickliff, a ſecular divine of the univerſity of Oxford, aroſe; and advanced publickly ſome opinions, which not only contradicted the eſtabliſhed doctrines of religion, but alſo cut up the power of the pontificate by the roots. Theſe opinions, meeting with the inclinations of the laity to check the eccleſiaſtical power, were embraced and propagated very greedily. The Duke of Lancaſter, whoſe power, after the death of his brother, the Black Prince, was little inferior to that of the King himſelf, declared openly for Wickliff; and protected him perſonally in a ſynod, to which the Archbiſhop of Canterbury had ſummoned him, in obedience to an order from the Pope. The Doctor being thus openly countenanced and powerfully ſupported, it was thought prudential to enjoin him only ſilence for the future, and that he ſhould not preach or publiſh any of his new opinions. King Edward dying, after a victorious reign of 50 years, his ſucceſſor Richard, empowered the biſhops to arreſt and impriſon the followers of Wickliff, and condemn his doctrine for hereſy; however, it flew with ſurprizing ſwiftneſs throughout the nation: And though the author of theſe opinions was ſuffered to live the remainder of his time at large, without moleſtation, yet his body was taken up, and burnt, many years after his death. Archbiſhop Sudbury was beheaded on Tower-hill, in the inſurrection under Straw and Tyler. At his death he was Chancellor of England, being ſo created at the coronation of Richard II. which ceremony he performed. He was a man of a free and generous ſpirit, and would probably have been a greater benefactor to his ſee than any of his predeceſſors; having built the two lower croſs wings of this church, and pulled down the nave, in order to rebuild it at his own coſt. He repaired the walls and gates of the City of Canterbury; and whilſt he was biſhop of London, he rebuilt the eaſt end of St. Gregory's church in Sudbury, and founded and endowed a college for ſecular prieſts, on the ſpot where his father's houſe ſtood.

HONOURABLE WILLIAM COURTNEY, A. D. 1381.

Fourth ſon of Hugo, Earl of Devonſhire, by Margaret, Daughter of Humphry de Bohun, Earl of Hereford, by Elizabeth, Daughter of K. Edward I. He was educated at Oxford, and was three years Chancellor of that Univerſity. His church preferments were, beſides other benefices, a Prebendary of Wells, Exeter, and York, and was ſucceſſively Biſhop of Hereford and London. From the latter he was tranſlated to Canterbury, by the Pope's bull of proviſion. He died July 31, anno 1396, and his body was entombed, by the command of King Richard, in the chapel of the Holy Trinity, in this cathedral. Nowithſtanding the great advantages of his birth and ſtation, he was a prelate of great humility and moderation; and yet he did not want courage of mind to reſiſt the oppreſſions of the King, as far as was in his power. He was a great friend to his order, and aſſerted with vigour, what he thought to be the rights and liberties of the church: in ſhort, conſidering the age he lived in, he may be allowed to have been a valuable and uſeful primate. Mr. Battley has given the following account of his benefactions to this

this church. "He annexed to the almonry the church of Mepham, at his own proper expence. He gave toward repairing of the walls of the precincts of this monaſtery 266l. 13s. 4d. He new built the lodgings and kitchen belonging to the infirmary at his own coſts of 133l. 6s. 8d. He laid out in making a new glaſs window in the nave of the church, in honour of St. Elphege, the ſum of 20l. He built the ſouth pane or ſide of the cloyſter at the expence of 300l. He gave to the high altar an image of the Holy Trinity, with ſix of the Apoſtles in ſilver gilt, valued at 340l. and a rich cope worth 300l. He obtained from King Richard, and other of his friends, toward the building of the nave of the church, the ſum of 1000l. He is recorded to have given out of his own private purſe 1000 marcs toward the ſame building."

HONOURABLE THOMAS ARUNDEL, A. D. 1396.

Second ſon of Richard Fitzalan, Earl of Arundel. In his 22d year he was made Archdeacon of Taunton; on Aug. 13, 1373, biſhop of Ely; on April 3, 1388, Archbiſhop of York; from whence in October 1396, he was tranſlated to Canterbury, being then Lord Chancellor of England, which office he reſigned on accepting the primacy. He died at Hackington near Canterbury, Feb. 19, anno 1413, and was buried in the nave of this church, under a tomb, he had erected in his life time. He was a conſiderable benefactor to the cathedral, as he rebuilt great part of the nave, and almoſt all the lanthern tower, which he furniſhed with a ring of bells; and bequeathed to it at his death, ſundry veſtments, plate, jewels, books, and ornaments,; together with the church of Godmerſham, out of which he ordered 6s. 8d. to be given yearly to every monk of the convent on the feaſt of St. Thomas Becket. This primate was a man of a good natural capacity, well improved by ſtudy, and experience of the world: neither was he wanting in courage, learning, or activity to qualify him for the eminent poſt which he had ſuſtained. By virtue of his office as Chancellor, he was one of the Commiſſioners appointed to the care of public affairs in the reign of Richard, and executed that commiſſion. But the King having procured a houſe of commons afterwards at his devotion, Abp. Arundel was impeached for having executed a commiſſion ſo prejudicial to the royal prerogative; and though the King had promiſed to indemnify him in order to prevent his making any defence, yet he permitted him to be baniſhed. This accounts for his taking up arms againſt his Majeſty, and perſuading the Duke of Lancaſter to make an attempt againſt him: it accounts too for the great zeal with which he puſhed on the dethroning Richard, and for his long harangue in commendation, of the uſurper. But though it accounts for his conduct, it does not excuſe it; becauſe if we ſhould be inclined to overlook his being at the bottom of a conſpiracy againſt the King, who had unjuſtly baniſhed him, and almoſt overturned the conſtitution; yet there is nothing can juſtify his ſetting the crown on the head of Henry, who was not the legal heir, to the prejudice of the prince who was. But even this does not equal another blemiſh upon his character, which is of a much deeper dye, and which all the virtues of Arundel can never take away: This was his extreme ſeverity againſt the Lollards. Even allowing him to have had all the provocation from theſe people that he himſelf could urge; allowing the abſurd and monſtrous doctrine

of tranſubſtantiation, which they denied, to hae been true and ſcriptural; and, which perhaps was more offenſive to this prelate, that their attack of church power was utterly indefenſible and deſtructive of religion; yet to put men to death for any ſuch opinions, was a practice neither warranted by reaſon nor by ſcripture; and to a death of ſuch horrid torment, was a reproach not only to his character as a chriſtian biſhop, but even to the feelings of humanity. But character and humanity are weak conſiderations, when oppoſed to religious impulſe and the inſtigation of divine fury. In ſhort, Arundel, with many virtues to have made him a good man, and many qualifications to fill the primacy with honour to himſelf, and advantage to the kingdom, by his bigotry alone became an enemy to his country; and produced oppreſſions and deſolations repugnant to his glory, and the intereſt of the ſtate.

ROGER WALDEN, A.D. 1398.

On Abp. Arundel's baniſhment and tranſlation to the ſee of St. Andrew's, in Scotland, by the papal authority; Roger Walden the King's Treaſurer, was ſeated in the metropolitan chair; but on Henry, Duke of Lancaſter, gaining the crown of England, he was ejected, and Arundel reinſtated in his dignity.

HENRY CHICHELEY, A.D. 1414.

Chancellor of the church of Saliſbury, and Biſhop of St. Davids. This prelate was born at Higham-Ferrers, in Northamptonſhire, where he founded a college for eight fellows, four clerks, and ſix choriſters; and an alms-houſe for the poor, which was augmented by his brothers Robert and William, Aldermen of the city of London. He finiſhed his education in New College, Oxford, where he commenced D. L. and founded Bernard's (now St. John's) and All Soul's Colleges in that Univerſity. He likewiſe built the library belonging to this cathedral and furniſhed it with books. Finding himſelf worn out with age and infirmities, and having a truer ſenſe of religion, than to fill a great office in the church which he could not diſcharge, or to keep the revenues of it from thoſe who did the duties for him, he wrote to the Pope, for leave to reſign his ſee, and to recommend one to ſucceed him, in ſuch terms as afford a leſſon of inſtruction and reproof to his poſterity. Whatever was the anſwer received, he was ſoon accommodated to his wiſhes, by being taken out of the world, on the 12th of April, anno, 1443, and John Stafford, Biſhop of Bath, appointed his ſucceſſor. He was buried on the north ſide of the choir of this cathedral, under a magnificent monument of his own raiſing, during his life. Such was the glorious end of Abp. Chicheley, after a life of great integrity, and of eminent ſervice to the church and kingdom, 29 years of which he filled the chair of Primate: an end by which he did as much honour to his religion, and gave as great a luſtre to his character, as by the whole courſe of his life. He had humility enough to uſe his clergy with reſpect and freedom, and yet he had ſpirit enough to preſerve the juriſdiction of his ſee, and to appear openly againſt licentiouſneſs how great ſoever thoſe might be by whom it was countenanced. He managed however by the exerciſe of his authority with that prudence and dexterity towards the great men of the kingdom,

kingdom, ſo as never to forfeit the favour of his Sovereign. He gave many proofs of his attachment to the intereſt of his King and Country, by ſteadily oppoſing the papal uſurpations; and if during his primacy we meet with no burning of heretics, nor any other puniſhment but impriſonment, and that in a few inſtances only, may we not impute it to the candour, good ſenſe, and chriſtian ſpirit of this prelate? He knew the true uſe of a great fortune in a churchman, and he made it accordingly. He did not amaſs immenſe wealth out of the church, to raiſe a name in the world, or to aggrandize relations; but he ſpent his eſtate in encouraging learning, in the intereſt of religion, and freeing deſerving men from the difficulties of a ſlender income. In ſhort, Chicheley was one of the greateſt, and one of the beſt men of the age; and hence it is that he never attained to the honour of the purple, which was ſo laviſhly beſtowed upon men of leſs merit and learning: but he wanted one indiſpenſible qualification for a Cardinal; he had not a greater zeal for the ſee of Rome, than for his native country.

JOHN STAFFORD, A. D. 1443.

Son of Sir Humphry Stafford, of Hook in the pariſh of Abbotſbury in the county of Dorſet. He was educated at Oxford, commenced D. L. was Advocate, Vicar General to Abp. Chicheley, Prebendary of Saliſbury and Lincoln, Dean of Saliſbury and Wells, Biſhop of Saliſbury, and afterwards of Bath and Walls, whence he was tranſlated to Canterbury, at the requeſt of his predeceſſor. He was Keeper of the Privy Seal to King Henry V. and made Lord Treaſurer of England by King Henry VI. He died at Maidſtone anno 1452, and was buried in the Martyrdom in this cathedral under a flat grave ſtone.

JONH KEMP. A. D. 1452.

This prelate was born at Wye in Kent, and educated at Merton College, Oxford, where he commenced D. L. ſome time after he was made Arch-deacon of Durham, Dean of the Arches, and Vicar General to Archbiſhop Stafford. In January 1419, he was elected Biſhop of Rocheſter; in Feb. 1421 tranſlated to Chicheſter, and the ſame year removed to London; and again in 1425, he was advanced to the ſee of York; in 1452 made a Cardinal, and tranſlated to the Archiepiſcopal dignity of Canterbury, being at that time Lord Chancellor of England. He founded a college of ſecular prieſts at Wye, which at the ſuppreſſion was valued at 93l. 2s. 6d. per annum. He died in April 1454, and was buried in this church, on the ſouth ſide of the preſbyterium.

HONOURABLE THOMAS BOURGCHIER, A. D. 1454.

Son of William, Earl of Ewe, and the Counteſs of Suffolk. He was brought up at Oxford, and was three years Chancellor of that Univerſity, afterwards Dean of St. Martin's in London, ſucceſſively Biſhop of Worceſter and Ely; from the latter he was tranſlated to Canterbury, the ſame year made a Cardinal, and the year following Lord Chancellor of England. It is remarked by a contemporary writer, that religion was at this period much on the the decline; that

that a diſcharge of the functions of a pariſh prieſt were almoſt grown into diſuſe and become impracticable. This he imputes to the practice of non-reſidence, to the promoting unworthy and illiterate perſons in the church, to the exceſſive indulgence of pluralities, and to the beſtowing degrees in the Univerſities on thoſe who had neither morals, nor any kind of merit to recommend them. They were purchaſed without any regard to life or learning; and that this corruption in the univerſities overſpread the country with ignorance. About this time we meet with the firſt deiſtical writer in England, Peacock, Biſhop of Chicheſter; who publiſhed ſeveral books in favour of natural reaſon above the ſcripture. The only thing of any conſequence, in which this Archbiſhop bore any part, was bringing the art of printing into England, in the year 1464. He being informed that a preſs was ſet up at Harlem, prevailed on Henry VI. then on the throne, to ſend two men over under the title of merchants, in order to conceal their buſineſs, with 1000 marks in their pocket, of which 300 were furniſhed by the Archbiſhop, that they might make themſelves maſters of this myſtery. As ſoon as they were ſettled at Harlem, they cultivated an acquaintance with one of the compoſitors; and at length, by money and promiſes, perſuaded him to carry off a ſet of letters, and embark with them in the night for England. When they came to England, the Archbiſhop, judging Oxford a more convenient place for printing than London, he ſent the compoſitor thither; and for fear he ſhould ſlip away before he had diſcovered the whole ſecert, they ſet a guard upon the preſs; and thus the art of printing appeared ſooner at this Univerſity, by the care and contrivance of this Archbiſhop, than at any other place in Europe, except Mentz and Harlem. This was an act of public ſpiritedneſs well worthy the care of a primate of England: and if he had taken all the expence, ſmall as it was, as well as all the management of it upon himſelf, it would have been ſtill more for his honour. But Abp. Bourgchier was more like ſome of thoſe who have followed, than like ſome who had gone before him, in that ſee: notwithſtanding the nobleneſs of his birth, he had a mean and illiberal turn; and the only public beneſactions from him that we can find, even in that age, when public beneſactions were in high repute, was 120l. which he gave to the Univerſity of Cambridge. But if we read of none of his virtues, we meet with none of his vices, except this of avarice: which in a great eccleſiaſtic, whoſe ſoul can never be too much inclined to liberality, is one of the worſt. Such is the character given of this prelate by Dr. Warner, in his Eccleſiaſtical Hiſtory. But according to Mr. Battely, who has printed an extract from his laſt will, we find the following bequeſts. To the poor 100l. To this church an image of the Trinity of pure gold, enriched with pearls and precious ſtones, divers rich veſtments of cloth, of gold, &c. To the cathedral church of Worceſter an image of the bleſſed Virgin, valued at 69l. 5s. To the univerſities of Oxford, a cheſt with 100l. in it, and of Cambridge a like cheſt, with 100l. in it, to be lent gratis for the uſe of poor ſcholars. Beſides ſeveral rich veſtments, books, money, &c. to ſeveral conventual and collegiate churches, and the value of 1000l. to his ſucceſſor, in recompence for dilapidations. He died at his palace at Knoll, on March 30, anno 1486, and was buried in this church on the north ſide of the choir.

JOHN

JOHN MORTON, A.D. 1486.

BORN at Milbourn in Dorſetſhire, and educated firſt at Corn Abbey, then at Baliol College in Oxford, where he commenced D. L. and in 1447, was Vice Chancellor of that Univerſity, and Moderator of the ſchool of civil Law; and in 1453, became Head of Peckwater Inn; afterwards Advocate in the Prerogative Court of Canterbury, Prebendary of Fordington and Wuthrington in Sarum, and Maſter of the Rolls; in 1473, Rector of St. Dunſtan's, in the Weſt, London; in 1474, Archdeacon of Wincheſter; and in 1478, biſhop of Ely, whence he was tranſlated to the primacy, the year following made Lord Chancellor of England, and in 1493 advanced to the purple. He was a prelate of great natural parts, which he had improved by the ſtudy of the law, and other branches of learning; in which conſidering the age he lived in, he was very eminent. Theſe advantages procured him, among his great church preferments in the reign of Henry VIII. a place in the privy council. Notwithſtanding the frequent factions and diſturbances in the court of that unhappy Prince, Morton had the wiſdom to keep clear of them, and to continue firm to the intereſt of his Sovereign. On the ſucceſſion of Edward, and at the death of Henry, this fidelity was obſerved to his honour by the reigning King. Whatever might be his defects as an archbiſhop, he had genius, learning, ſecrecy, and experience, to make him an able ſtateſman. His great power and intereſt with the King, and taking the faults of the King ſometimes upon himſelf, had acquired him the envy and diſpleaſure of the nobility and the people. Thus the frequent ſubſidies and oppreſſions, to fill the coffers of Henry, were charged to the account of the Archbiſhop: whereas it appeared after his death, that the miniſter was ſo far from adviſing theſe meaſures, that he reſtrained the King's avarice, and diverted his projects of raiſing of money. His fortune was diſpoſed of ſuitably to his rank and the largeneſs of his revenue, in munificence and liberality to thoſe who were in need; and at his death he bequeathed it all to pious uſes. He was a great benefactor to this church, beſides expending a large ſum in rebuilding the middle tower; and obliged his executors, by an oath before his death, that they ſhould maintain 20 ſcholars at Oxford, and 10 at Cambridge, for 20 years. Among his other good qualities we ought not to omit the conſcientious freedoms, which we are aſſured he took with the King; repreſenting his miſcarriages to him with that gravity, and reprehenſion which became his office and character. In truth this Archbiſhop was a great and good man; and if learning and religion did not flouriſh much in his adminiſtration, it was more his misfortune than his fault: There have been wiſer and better times; and yet in theſe there have been Archbiſhops neither ſo great, nor ſo good as Morton. He died of a quartan ague, at Knoll, in the 80th year of his age, October 12, 1500, and was buried in the undercroft of this cathedral.

HENRY DEAN, A.D. 1501.

THIS prelate was ſuppoſed to be educated at New-College in Oxford, where commencing D. D. was afterwards made Abbat of Lanthony in the county of Glouceſter

Glouceſter; in 1436 preferred to the biſhopric of Bangor, and thence to Saliſbury. Before his tranſlation to the primacy, he was made Chancellor of the Garter, Chief Juſticiary of Ireland, and laſtly, Lord Chancellor of England; which office he held at his death, which happened on February 16, anno 1503; he was buried in the martyrdom, in this church. He in great part rebuilt the archiepiſcopal palace at Otford, and gave the iron railing upon Rocheſter bridge.

WILLIAM WARHAM, A.D. 1503.

Born at Oakly in Hampſhire, and deſcended of an ancient family in that county. He was firſt educated at Wickham College, Wincheſter, from whence he was in 1475 admitted Perpetual Fellow of New College in Oxford, there created D. L. and in 1448 Advocate and Moderator of the civil law School; and taking orders, had the parſonage of Barley in Hertford; in 1493, the Chantorſhip of Wells, in which year he was conſtituted Maſter of the Rolls; in 1502, made Biſhop of London and Keeper of the Great Seal, and ſoon after Lord Chancellor of England. He repaired the Palace, and the great tower of the church, at Canterbury, and expended 30,000l. in rebuilding and repairing the different ſeats belonging to the Archbiſhop, and in his will deſired his ſucceſſor not to ſue for dilapidations. He died at Hackington on Auguſt 23, 1532, and was buried under the north window of the martyrdom in this cathedral. This prelate held the great ſeal for the firſt ſeven years after the acceſſion of King Henry VIII. till Wolſey, by his ill treatment obliged him to reſign it; whoſe power and intereſt with the King and the court of Rome were ſo much greater than the Archbiſhop's, that, during all the Cardinal's adminiſtration, he was little more than the ſhadow of a metropolitan. As he was a man of parts and principle, ſo he could not ſee the inſolence and depravity of the Cardinal without complaining of it to the King; which put the prelates upon ill terms with one another as long as Wolſey lived. As little as he would ſtoop to that haughty miniſter, he was ſubmiſſive enough to the King; and in all his public ſpeeches addreſſed him with a flattery very unbecoming a churchman of the higheſt dignity. He is ſaid to have underſtood the intereſt of the nation, and the canon law, as well as moſt men of his time; and if we may judge from the ſeverity with which he proſecuted the Lollards, he underſtood them better than the principles of his religion. His conduct in this reſpect admits of no excuſe, but that of a zeal which was not according to knowledge. He was a friend to men of merit and learning, if they were unſuſpected of hereſy; and encouraged a more rational and uſeful knowledge, than was to be acquired by the learning of the ſchools. But yet we read of no public benefactions, no endowments in favour of learning or religion; which, conſidering he held the primacy almoſt 30 years, will give us no great idea of his charity and benevolence. The lengths which he went to oblige the King, as Chancellor of the Univerſity of Oxford, in the affair of his marriage, and in ſetting the hand and ſeal of biſhop Fiſher without that prelate's conſent, we muſt leave to be juſtified by thoſe who ſound high the piety of Archbiſhop Warham. He was certainly very open to the impreſſions of hope

hope and fear; and with very good intentions towards religion, his avarice and timidity were so predominant, as to take off all the lustre of his example, in his own, and succeeding ages.

THOMAS CRANMER, A.D. 1532.

Born at Arslaiton in Northamptonshire, and educated at Jesus College in Cambridge, where he became Fellow and A. M. and afterwards Divinity Reader, Moderator, and D.D. in that University. On the death of Warham, the King saw it was of importance to the designs which he had in hand, that the see of Canterbury should be filled with a man of learning and great abilities. With this view he sent to Cranmer, then in Germany, to acquaint him with his intention of advancinging him to the metropolitan chair, and to desire him to return home in order to take possession of it. But Cranmer had difficulties to get over, before he could embrace this great offer; and even at last accepted it rather in obedience to the King, than to gratify any passion of his own for power and grandeur. It appears from his whole conduct that he had a true and primitive sense of the great duties arising from such an important station; which in a mind like his, the charms of stateliness could scarce overbalance. He must see the storm which was then arising from the court of Rome; which would add greatly to the duties of a metropolitan, whose business it was to direct it, and which could scarcely be directed without obloquy, envy, and danger. He must be convinced of the obstinacy with which Henry persevered in the measures which he once approved; and yet how inconstant he was in his favour to his best and most faithful servants. Though Cranmer wanted neither courage nor wisdom, yet he had a natural simplicity and openness of heart, which might perhaps give him an aversion to the courts of Princes; where nothing prevails so little as truth and candour. But these were not all the difficulties which he had to struggle with, nor perhaps the most important. He had read many of the books of Luther, and conversed with many of his followers whilst he lived in Germany, which had given him an unfavourable idea of the usurpations of the court of Rome; whose claims he thought unscriptural and unjust. We may easily conceive, that a primate so high in the esteem of his King, and possessing sentiments so unfavourable to the tyrannic power of the Roman church, must be capable of producing great changes in a state where religion was become the means of oppression on the one hand, and fallen into ignorance and indifference on the other. And when we add to this, that the prince upon the throne was determined upon enlarging his own power, to the total exclusion of the Pope's jurisdiction in his dominions; though the means made use of are not to be justified in every instance, nor the immediate effects to be mentioned without horror; yet the consequences that followed of bringing about the glorious reformation may be considered as the happy and important establishment of religious liberty in Britain. On the accession of Queen Mary, who bore Cranmer an implacable hatred, on account of his consenting to her mother's divorce, the Archbishop was brought to his trial, and through the extreme bigotry of the Queen, and the inveterate malice of his enemies, he was degraded, excommunicated, and then consigned over to the secular power and burnt for

heresy.

hereſy. While in confinement, at Oxford, he reſiſted all the arguments againſt every engine that had been uſed to overturn his conſtancy: but at laſt the infirmities of human nature got the better, and he was, at the near approach of a fiery death, prevailed on to ſubſcribe an abjuration of his religion. The Queen, who had made a merit of pardoning his private offences againſt herſelf, that ſhe might put him to death with greater torment under a pretence of religious zeal, finding her meaſures broke by his abjuration, pulled off the maſk, and ſhewed that nothing would ſatisfy her but his death. Accordingly every thing was prepared, and the venerable Archbiſhop led, an awful and melancholy ſpectacle, to the place of execution. As ſoon as he came to it, he prayed, and undreſſed himſelf, and being tied to the ſtake, and the fire kindled, he extended his right arm into the flame; never drawing it back, except once to wipe his face, till it was conſumed, ſaying often, "This unworthy hand;" teſtifying a repentance for the fault he had committed in ſigning his recantation. He burnt to all appearance without pain or motion, and ſeemed to repel the torture, by mere ſtrength of mind. Thus ended the life of Thomas Cranmer, Archbiſhop of Canterbury, in the 67th year of his age, and the 23d of his primacy; leaving an only ſon of his own name behind him. This prelate has been generally blamed by almoſt all hiſtorians, for too great a compliance with the will of that abſurd and irreligious Prince Henry VIII. There are many occaſions, where one wiſhes the King's humour had been got the better of; but Cranmer could not do this alone. He might have excluded himſelf from the council, or he might have brought himſelf to the block, by oppoſing the King's meaſures ſingly, and unſupported by all the other biſhops. Whereas by a general compliance, hinting meaſures at a diſtance, and as it were by accident, he put the King on many occaſions on great and good deſigns: and to ſay the truth, the whole that was done towards the reformation, in the reign of Henry, was entirely owing to the addreſs of the Archbiſhop, and his dextrous management of the King's froward humour. The learning which he had acquired in the canon and civil law, was equal to that of the chief of his cotemporaries. His only defect as a man of letters was in his ſtyle, which was diffuſed and unconnected, even for that age; but he was not ſingular nor remarkable in this defect. He lived at a time when an Archbiſhop had continual avocations at the council table, and when almoſt all the buſineſs of the ſtate, was the buſineſs of the church and of religion; in which he muſt neceſſarily take the lead, and ſhare the greateſt burthen. He had all the ſkill and learning of the church of Rome, as well as the prejudices of his country, and the intereſt of the clergy, to contend againſt; and he had ſcarcely any one of his profeſſion, beſides his fellow-martyr, Biſhop Ridley, that was either able or willing to aſſiſt him in the conteſt. But notwithſtanding the public demands upon him, as the head of the reformation, he found time to diſcharge the proper duties of an Archbiſhop. His clergy were overlooked with as much care and aſſiduity as though his thoughts were wholly occupied about the care of the epiſcopal office. When the hoſpitality of his table was provided for, which was plentiful without luxury, and great without magnificence, to which his honeſt neighbours and tradeſmen were invited, all the reſt of his revenue was laid out on the poor, and in pious uſes; witneſs the penſions which he gave to many German refugees, and the infirmaries which he kept in his houſe for the ſick and wounded ſeamen

in

in the ſervice of the crown. He had that thorough contempt of the world which is eſſential to the character of an eccleſiaſtick; how little ſoever it has been practiſed by eccleſiaſtics in later ages: but the whole manners of Cranmer were adapted to his profeſſion; affable, gentle, eaſy to be intreated, full of benevolence, and condeſcenſion, forgiving, juſt, and tender hearted. But amidſt all the honour and gratitude which ſhould be paid to the memory of this great apoſtle of the reformed church of England, we muſt not forget that he was a man, and therefore not without his faults. But the laſt falſe ſtep he made, inſtead of exciting our indignation, ſhould put us all upon our guard againſt the frailties of human nature. His faults, as well as his virtues, are ſet before us for our inſtruction: and if he was prevailed on, through the weakneſs of this mortal fleſh, to deny his maſter, let us remember that he underwent a very painful martyrdom, in which he expreſſed a deep reſentment of his former frailty, with an heroic conſtancy and fortitude, which was almoſt above the reach of mortals. In ſhort, if we look at Cranmer in all points of view, we muſt allow him to have been a prodigy of a man; and that his equal never was, nor probably ever will be, ſeen in the ſee of Canterbury.

HONOURABLE REGINALD POLE, A. D. 1555.

Fourth ſon of Sir Richard Pole, Lord Montague, by Margaret Plantagenet, Counteſs of Saliſbury, daughter of George Duke of Clarence, younger brother to King Edward IV. He was born at Stoverton Caſtle in Staffordſhire, and brought up at the monaſtery of Carthuſians at Shene in Surry; whence he went to Magdalen College, Oxford, and became fellow of Corpus Chriſti. In 1517, he was made a Prebend in the cathedral of Sarum, and two years after Dean of Wimbourn Minſter in Dorſetſhire. Being ſent abroad by Henry VIII. he reſided ſeven years at Padua; in the mean time the King made him Dean of Exeter; and having aboliſhed the papal power in England ſent for him home; he refuſing to return was diveſted of his deanry, and proclaimed a traitor. The Pope to make him amends for the King's diſpleaſure, created him a Cardinal, and deputed him Ambaſſador to the Emperor, and the King of France. He was afterwads made Legate, and ſat in the Council of Trent; was twice elected Pope, but not approving of the proceedings at his election, he at laſt loſt it. Upon this diſappointment he retired to Verona; and at the acceſſion of Q. Mary, he was deſired by that Princeſs to return to England, and take upon him the chief direction in church affairs. Shortly after he arrived, in character of Legate from Pope Julius III. and was conſecrated Archbiſhop of Canterbury the day after Cranmer's execution, May 22, 1555, and died the ſame night with Queen Mary, Nov. 17, 1558. Forty days after he was buried in this cathedral on the north ſide of Becket's crown. This prelate was a modeſt, humble, good natured, and learned man. The diviſions among the proteſtants, and their want of diſcipline, their diſregard of the ſacred order, and their ſeizing the church revenues, together with the prejudices of education, inclined him to think that religion was not well ſupported without a power equal to that of a Pope. But he was plainly governed by motives of conſcience. Had intereſt or ambition ſwayed him, he would have complied with Henry's meaſures, and then probably have ſtood foremoſt in that

prince's favours neither would he have declined the holy chair, when it was offered him, if wealth and greatneſs had been his object. His whole conduct was exemplary in all reſpects: and had he lived under a Pope of leſs haughtineſs, and a Queen of leſs cruelty, his meaſures might have been fatal to the reformed religion. The great pattern of diſintereſtedneſs, regularity, and application which he had ſhewed himſelf; his care to reform the manners of the clergy, and the abuſes which their ſloth and negligence had introduced; and the candid and gentle treatment with which he deſired the Proteſtants might be uſed, in all appearance would have been much more fatal to the progreſs of the reformation, than the indulgence of the biſhops to the vices of their own party, and the inhuman ſeverities experienced on the other. His oppoſition to ſword and fire, gave his enemies room to ſuſpect him of leaning a little towards the hereticks; wherefore he was never taken, or at leaſt never heard, in their councils about religion. But they did not underſtand him. The ſweetneſs of his temper, and the ſolidity of his judgment, both concurred in engaging him againſt cruelty and violence; but he had an invincible attachment to the ſee of Rome, to a degree of ſuperſtition, and thought it impoſſible to maintain the order and unity of the church without it. He was very inconſiſtent in one particular, which was, that at the ſame time he was exclaiming againſt the perſecution of the reformed, and would not himſelf take any part in that ſlaughter, he was giving commiſſions to others to proceed in it, and returned a certificate into the Court of Chancery, of ſeveral who had been convicted of hereſy before the commiſſaries of his appointing. But, however, it may be ſaid of him, that he was a man of as great probity and virtue as moſt of the age, if not as all of that church, in which he lived. A few hours before this Archbiſhop's death it pleaſed God to take away the great inſtrument of miſchief Queen Mary, and to raiſe up another Queen, not only to revive religious liberty there with greatneſs and ſplendour, but to guard and protect it in other countries. Her loſs was lamented by none but her popiſh clergy; as her reign was in every reſpect calamitous to the nation, in which nothing was attended to but cruelty and ſuperſtition; and, to uſe the words of an hiſtorian of that time, "ought to be tranſmitted down to poſterity in characters of blood."

MATTHEW PARKER, A.D. 1559.

Born at Norwich, and educated at Bennet College, Cambridge; Chaplain to Henry VIII and tutor to the Princeſs (afterwards Queen) Elizabeth; Dean of Lincoln, and Prebendary of Coldingham in the ſame church. On Queen Mary's acceſſion, he was deprived of all his preferments, becauſe he had married; and to eſcape the turbulence of thoſe times, he lived in privacy and retirement; but in the beginning of the reign of Queen Elizabeth he was advanced to the archiepiſcopal dignity, and was conſecrated in the chapel at Lambeth. He was a great benefactor to Bennet, Caius, and Trinity Colleges, in Cambridge; and founded 13 ſcholarſhips in the former, and one in the latter; and alſo repaired the Regent Walk in that Univerſity. He founded a Grammar School at Stoke Clare in Suffolk, and another at Rochdale in Lancaſhire; and gave 10l. per annum for preaching of ſix ſermons at five churches in Norfolk, in Rogation week. He repaired, pewed, and beautified the chancel

chancel of Bealtſhourn church and augmented the Vicar's income. He gave 100l. for ſetting to work the poor of the city of Canterbury, and 30l. to the pariſhes of Lambeth and Croydon. He repaired and partly rebuilt the archiepiſcopal palace at Canterbury, which he found in a moſt ruinous condition. He died on May 17, 1575, and was buried in the chapel at Lambeth. There is no giving a general character of this prelate, which will agree to the former and latter part of his life; he was ſo different a man in thoſe two periods There was ſomething ſo great in his refuſal of the primacy, as was ſcarcely ever heard of but in ancient times; reſiſting for a great while all intreaties from his friends, and even a threat of impriſonment from the Queen herſelf, till his compliance was unavoidable. He muſt certainly have had a very primitive ſenſe of the epiſcopal office, and had neither avarice, nor ambition. But when he was inveſted with the dignity of primate, he loſt all his former humbleneſs of mind, and aſſumed high notions of authority both in church and ſtate. He became as rough and uncourtly in his behaviour to all about him, as he was ſlaviſh in his obedience to this prerogative, and ſupremacy. For whilſt he was laying out all his zeal, and all his time and pains, in ſuppreſſing puritaniſm, he took no ſort of care, that we read of, to reform the lives and manners of the eſtabliſhed clergy; of which many complaints were made in parliament, as well as in pamphlets and converſation. Indeed the great blemiſh in the character of this prelate, was his preferring the laws of the Queen to the laws of God; being rigid to a degree of cruelty in procuring an obedience to the former, and neglecting to promote the latter with an amazing indifference and diſregard. He had ſo little concern for public virtue, and the real intereſts of religion, that his entertainments to the nobility were generally given upon Sunday; nor are we told of his diligence in preaching, at a time when preaching was ſo much wanted, or of his pious example in his devotion. His grace was naturally of a warm temper; but till his head was turned by his exaltation, he gave no inſtances of haughtineſs or ill nature. He continued to the laſt to be always affable and eaſy of acceſs; and did many kind and benevolent things to private people, as well as for public uſes. The regulation of his family was extremely laudable; he aſſigned all his domeſtics ſome buſineſs or other, and kept no idle people about him. Thoſe who were not employed in learning, in the management of his revenues, or the affairs of his houſhold, employed their time ſome other way. Thus ſeveral were entertained, for binding books, engraving, painting, tranſcribing manuſcripts in fine handwriting, for drawing, and illuminating. He built the library of Bennet College, Cambridge, and beſides a conſiderable value in printed books, he depoſited there all his manuſcript papers relating to the reformation, which have been of great ſervice to our hiſtorians. Notwithſtanding his public benefactions, the appearance of his family, and the hoſpitality of his table, were always ſuitable to his dignity; nor are we to imagine from the conſiderable ſums which were thus expended, that he left no children. He had two ſons married; but his Grace's love to his children was not exerted in hoarding up an heap of wealth for them out of the revenues of the church, in order to raiſe a name, and to give his family the rank of quality. Beſides the Book which he printed in defence of the marriage of the clergy, he publiſhed an edition of the hiſtories of Mat. Paris, Mat. Weſtminſter, Walſingham, and the four

goſpels

gospels in the Saxon languages. A little before his death, he finished, the Antiquitates Britannicæ, containing the lives of all the Archbishops of Canterbury; in which he was assisted by Joscelin, one of his Chaplains. Upon the whole, it be may said of Abp. Parker, that if he had never been promoted to so great a station, he had good qualities enough to have made him a very worthy, useful ecclesiastic, which he would perhaps have persevered in, and descended to his grave with a great character: and even in that high station, had he been placed under a Queen of another stamp, he would in all probability, have looked more after the service of God, than after the service of his Prince; and might have taken something from the Statesman, to add to the lustre of an Archbishop.

EDMUND GRINDAL, A.D. 1575.

Born at Bees in Cumberland, and educated at Magdalen College, Cambridge; whence he removed to Christ College, and lastly to Pembroke Hall, where he became Fellow, and afterwards President. In 1549, he was Margaret Professor; in 1550, Chaplain to Nicholas Ridley, Bishop of Rochester, Chaunter of St. Paul's, London, and Chaplain to the King; in 1552, Prebendary of Westminster; in 1559, Bishop of London; in 1569, Archbishop of York, and thence translated to Canterbury. He died on July 6, 1583, and was buried in the chancel of Croydon church. He built and endowed with 30l. per annum, a free school at Bees in Cumberland; and gave 47l. per annum to the two Universities, besides all his books, 127 ounces of plate, and forgave a debt of 40l. also 50l. to the parish of Croydon, to purchase lands for the use of the poor; and 100l. to the city of Canterbury, to be kept in stock for ever for the benefit of poor dealers in wool in that city. Having given away the greatest part of his fortune in his life time, he had no great wealth to leave behind him. The short character of Archbishop Grindal is, that he was a good natured, friendly, inoffensive man, a learned, useful prelate, and a sincere, pious Christian. He made a sacrifice of his eyesight, and his health, to the study of learning and religion, and was an amiable example of all christian virtue.

JOHN WHITGIFT, A.D. 1583.

Born at Great Grimsby in Lincolnshire, and received the first rudiments of learning in St. Anthony's school in London; he afterwards went to Peterhouse, in Cambridge, where he was fellow, and commenced D. D. thence was chosen Master of Pembroke Hall, Head of Trinity College, Margaret and Regius Professor, and twice Vice Chancellor of that University; and was afterwards Chaplain to Dr. Cox, bishop of Ely, and Rector of Taversham near Cambridge. His next promotion was to the Deanry of Lincoln, and from thence to the see of Worcester, where he brought over many Roman Catholics to the church. After his translation to the Primate's chair, he was introduced to the council table, and offered the custody of the Great Seal, but refused to accept of it. He was struck with a dead palsy, and died at Lambeth on Feb. 28, 1603, and was buried in the south isle of Croydon church. He was a man of quick

quick abilities, of great good nature, of a peaceable temper, and a general ſcholar; and if he had not lived in thoſe times of contention about conformity, he would ſcarcely have had a ſingle objection made to his character. But being preferred to the primacy for his zeal in that controverſy, and being ſupported and encouraged in it by the queen, who knew no other merit in a churchman than obeying her orders, he regarded neither the intreaties of the clergy, nor the interceſſion of the courtiers; but preſſed conformity with great rigour, even ſometimes beyond all other law, but that of her Majeſty's pleaſure. This was the only blemiſh of his adminiſtration; and towards his latter end, he grew weary of the perſecutions which the factious attempts of the Puritans had made neceſſary in ſome degree. His houſe was a ſort of academy, where young gentlemen were inſtructed in languages, mathematics, and other reſpectable ſciences, and beſides the indigent ſcholars which he entertained in his family for this purpoſe, he exhibited to ſeveral in the univerſities, and encouraged them in proportion to their merit and neceſſities. As he lived in a time of ſome public diſturbance, when invaſions were often threatened, and inſurrections at home attempted, his domeſtics were trained to military exerciſe, his palace was well furniſhed with arms, and he kept a ſtable of managed horſes. He was very conſiderable for his hoſpitality; in which every thing ſpoke the generoſity, and the largeneſs of his mind: and as he was a great lover of pomp, beyond what perhaps ſhould have bounded the temper of an eccleſiaſtic, beſides the conſtant figure in his family, which was princely, he uſually travelled with a grand retinue. He came once to Canterbury with a train of 500 horſe, 100 of which were his own domeſticks. He lived in too much ſplendour, to be able to do much good in works of charity, though theſe were not overlooked. Beſides his uſual benevolence to the poor at his houſe, he founded an hoſpital at Croydon, which affords a ſettled maintenance for 28 brothers and ſiſters; and a free ſchool, endowed with lands of 20l. a year. In ſhort, Archbp. Whitgift had learning, courage, and greatneſs of mind, ſuitable enough to the high rank he held in the church; and if his predeceſſor exceeded him as a true chriſtian prelate, his ſucceſſor was far behind him in every amiable, and every uſeful virtue.

RICHARD BANCROFT, A.D. 1604.

Born at Farnworth in Lancaſhire, and educated firſt in Chriſt, and afterwards in Jeſus College, Cambridge, where he commenced D. D. He was afterwards Rector of Taverſham, Prebendary of Durham and Weſtminſter, Treaſurer of St. Paul's and Canon of Chriſt Church, Canterbury. On May 8, 1597, he was conſecrated biſhop of London, thence tranſlated to the primacy, and in 1608, conſtituted Chancellor of Oxford. He died Nov. 2, 1610. He was naturally of a rough uncourtly temper, which was heightened by his great authority in the high commiſſion. He had extreme high notions of government in church and ſtate; and was ſtrongly ſuſpected of having cheriſhed the King's diſpoſition, to aſſume a power above the laws and conſtitution of his country. He was moſt certainly a greater friend to the prerogative than to liberty: and what with the want of an hoſpitality that becomes a biſhop, what with the roughneſs of his temper, and his high and arbitrary notions, he was

but little regarded in his ſtation as head of the church. He perſuaded the King to found a college at Chelſea, for a certain number of learned divines, under the name of the provoſt and fellows of the College of King James at Chelſea, with an ample allowance of lands and privileges. But this foundation, though ſtrongly countenanced at firſt, miſcarried afterwards, and came to nothing. But if we read of no extraordinary virtues in this prelate, it is certain there are no vices laid to his charge, by thoſe who did not eſteem him, but cruelty and covetouſneſs; which, when they are narrowly looked into, appear not to deſerve thoſe opprobious names in the ſtricteſt acceptation. In ſhort, there have been Archbiſhops much worſe than Bancroft, who by their good humour and generoſity, have been more eſteemed, when living, and more lamented at their death.

GEORGE ABBOT, A. D. 1610.

Born at Guildford, in Surry, where he had the firſt rudiments of his education; but afterwards going to Oxford, he became Fellow of Baliol, and then Maſter of Univerſity College, and D. D. In 1599 he was promoted to the Deanry of Wincheſter, and then to that of Glouceſter; in 1609 conſecrated Biſhop of Litchfield and Coventry; ſoon after tranſlated to London, and from thence to Canterbury. He died at Croydon Aug. 4, 1633, and was buried at Guildford. Hiſtorians in general, particularly Biſhop Godwin, A. Wood, Mr. Coke, and Dr. Wellwood, ſpeak of this prelate in very honourable terms; but Lord Clarendon ſays, "his manners were moroſe, his aſpect ſour, his ignorance of the conſtitution of the church and ſtate, and intereſt of the clergy very great all through his life: he conſidered the chriſtian religion no otherwiſe than as it abhorred and reviled popery, and took no care of the obſervation of the diſcipline, or of a conformity to the articles and canons eſtabliſhed." Dr. Warner, who has taken ſome pains to inveſtigate the character of Abp. Abbot, concludes his account of him in the following terms: "It is not to be wondered at, that a prelate of Abbot's principle, ſhould have little credit in the court of two ſuch Kings, who were carrying the prerogative above the law, to the deſtruction of civil and religious liberty; neither will that ſtain upon his memory remain in the leaſt to his diſcredit, with thoſe who are lovers of their country, and our preſent happy eſtabliſhment of church and ſtate. The good Archbiſhop had a worſe misfortune than that of diſobliging the Princes he lived under, by a firm adherence to the laws and liberties of the kingdom; which was that of killing a park-keeper accidentally in ſhooting at a deer. This misfortune gave him a real and very ſenſible uneaſineſs, all his life after: he kept the anniverſary of it with the ſtricteſt faſting and humility, and ſettled a decent annuity on the man's widow. His Grace alſo founded an hoſpital for men and women, with a plentiful endowment, at Guildford, where he was born. We may, in my opinion, conclude the character of Abp. Abbot, by ſaying, that he was a man of good parts and learning, as a divine, that he was a prelate of a very pious exemplary converſation, and an Archbiſhop who underſtood the conſtitution of his country in church and ſtate, to which he ſtedfaſtly adhered, without any regard to the favour, or the frowns of princes."

WIL-

WILLIAM LAUD, A.D. 1633,

Son of a clothier at Reading in Berkſhire, where he was born, and firſt educated at a ſchool in that town; thence he was ſent to St. John's College, Oxford, where he ſucceſſively became Fellow, Divinity Reader, and Preſident. He was firſt Vicar of Stamford in Northamptonſhire, and had the Advowſon of North Kilworth in Leiceſterſhire, which he exchanged for Weſt Tilbury in Eſſex. In 1608 he was chaplain to Dr. Neal, Biſhop of Rocheſter; who gave him the rectory of Cookſtone in Kent; which he exchanged for Norton near Sittingbourn; the Biſhop alſo made him Prebendary of Lincoln, and Archdeacon of Huntingdon; in 1609 he was Chaplain to King James; 1615 made Dean of Glouceſter; and about two years after exchanged his livings in Kent and Eſſex, for the rectory of Ibſtook in Leiceſterſhire; 1620 was inſtalled Canon of Weſtminſter; in 1621, made Biſhop of St. David's, with leave to hold the preſidentſhip of St. John's College in commendam; alſo Dean of the King's Chapel and a Privy Counſellor; in 1626 he was tranſlated to Bath and Wells, and from thence, in 1628, to the biſhoprick of London; four years after was choſen Chancellor of the Univerſity of Oxford, and in 1633 ſworn Chancellor of Scotland, and of the city of Dublin; in which year he became Primate. In the beginning of the grand rebellion he fell under the rage of the factious commons, and was impriſoned in the Tower almoſt four years on an impeachment of high treaſon. His trial was five months depending upon this general charge, "that he had endeavoured to ſubvert the laws, the proteſtant religion, and the rights of Parliament." The Archbiſhop made a full and undaunted defence of himſelf for above 20 days, with great art, vivacity, oratory, and firmneſs; and, conſidering the malice and animoſity of the managers for the commons againſt him, with more patience and diſcretion, than could be expected from a man of his warm and imperious temper. It was not without difficulty that the commons could be prevailed with, that the ſentence of hanging ſhould be changed into beheading; which, as the priſoner was a Biſhop, a Privy Counſellor, and the firſt peer of the realm, ſhews the rancour and inveteracy with which they perſecuted him to death. His Grace's behaviour on the ſcaffold was truely great and magnanimous; and did him more honour than all the circumſtances of his life. He was beheaded on Tower-hill, Jan. 10, 1645, at the age of 71. His body was buried in the church of All-hallows, Barking; but in 1663, was removed to Oxford, and reinterred in St. John's College chapel. This was the end of the famous Abp. Laud; of whom our hiſtorians ſpeak with abominable partiality, either in his favour or diſpraiſe. He was neither the Saint which ſome have repreſented him, nor the devil which others painted him. As to his temper, it muſt be allowed, that with great openneſs and ſincerity, there was joined an ungovernable heat and impetuoſity, which put him off his guard and betrayed him into indiſcretions which gave a handle againſt him. His ſpirit being active and uncontroulable, it was a misfortue to him to be placed in the high rank of metropolitan, and prime miniſter, in which he had ſo many opportunities to exert it; becauſe, with his high principles in church and ſtate, it made his grace no friend to the laws and the conſtitution of his country, and it raiſed many enemies againſt him who were implacable. He was a man of good parts, which had been improved by learning, but he was more a man of buſineſs than of letters. Lord

Clarendon

Clarendon has confeſſed, that he retained too keen a memory of thoſe who had uſed him ill; and there was ſomething very boiſterous and turbulent in his diſpoſition. There is no ſort of doubt, let his enemies ſay what they will, that he was a firm and thorough proteſtant, without any inclination to become a papiſt. But as his zeal for the church of England made him a mortal enemy to all the ſectaries which divided from it, ſo, to remove himſelf as far as he could from theſe, he countenanced, and introduced ceremonies into the ſervice, which reſembled thoſe in the church of Rome; and which he preſſed with as much vigour as though they had been the eſſentials of religion. This was the great foible of Abp. Laud. It muſt be owned too, that he had a great deal of ſuperſtition in his compoſition, which appears in many inſtances of his diary. His virtue conſiſted more perhaps in the ſeverity of his manners, and an abſtinence from pleaſure, than in any real affections of benevolence, or a true goodneſs of heart. Nothing equalled his reſolution, but his zeal for the king and the hierarchy; and in obeying the impulſe of that zeal, he truſted entirely to his good intentions, without any regard to prudence or politeneſs; that is, he took no care to make theſe intentions appear in their beſt colours, nor paid any deference to other people about them, but reſted ſatisfied in his own integrity. He was to the laſt degree impatient of contradiction, even in the council; nor could he debate any arguments, which was not of moment, with the patience and temper which became his character. He was a great benefactor to the college where he was educated, enriching it with a variety of valuable manuſcripts, beſides 500l. in money. He ſettled the impropriation of Caddeſden on the ſee of Oxford, and annexed commendams on ſeveral other biſhoprics. He expended large ſums in the repairs, and rebuilding of the cathedral of St. Paul; ſettled 200l. a year on an hoſpital at Reading, where he was born; and left ſeveral legacies of the like nature. But with all the virtues and accompliſhments which his moſt partial friends have attributed to him, it muſt be owned he was very unfit for either of the ſtations which he filled in church and ſtate; eſpecially in ſuch times, and under ſuch a monarch as Charles I. Upon the whole, we may ſay of Abp. Laud, that he had virtues and qualifications great enough to have made him as much beloved and reſpected, in private life, and in quiet times, as he was now diſliked and diſregarded.

WILLIAM JUXON, A.D. 1660.

Born at Chicheſter in Suſſex, and educated at Merchant Taylor's ſchool in London; thence removed to Oxford, became Fellow, and afterwards Preſident of St. John's College, and in 1626 Vice Chancellor of that Univerſity. In 1609 he was Vicar of St. Giles's near Oxford; afterwards clerk of the Cloſet, one of the King's Chaplains, and Dean of Worceſter; in 1632 he was made dean of the Chapel Royal, and the year following biſhop of Hereford, but tranſlated to London before conſecration, called to the council Board, and appointed Lord High Treaſurer in 1635; which office he filled with probity and approbation, though not without a great deal of envy on account of his being a churchman very little known, and that poſt being the moſt beneficial, next the great ſeal, of any in the kingdom. He reſigned it a little before King Charles's breach with the parliament, and attended quietly to the

the duties of his ſtation during the war. After he waited on his Majeſty on the ſcaffold at his execution, we hear no more of him till the reſtoration; and he was then ſo infirm and aged, that he could not acquit himſelf of the duties of his high ſtation, to which he was then advanced. He was a man of great moderation in his temper, much beloved, and of a character unexceptionable. But if his abilities and learning were conſiderable, we have no remains of them; and he may be ſaid to have been rather of the number of the good, than of the great Archbiſhops. Before his death, he augmented the livings of 14 pariſhes in this dioceſe. He died in his palace at Lambeth, at the age of 81, on June 20, 1663, and was buried in the chapel of St. John's College, Oxford.

GILBERT SHELDON, A.D. 1663,

Born at Stanton in Staffordſhire; but going to Oxford, he became a Commoner in Trinity, and Fellow and Warden of All Souls Colleges, in that Univerſity. He was alſo Canon of Worceſter, Maſter of the Savoy, Dean of Weſtminſter, and Clerk of the Cloſet to the King, and during the uſurpation of Cromwell went through many difficulties. At the reſtoration he was made Biſhop of London; and in conjunction with the Earl of Clarendon, was the chief promoter of all the ſeverities againſt the nonconformiſts. He was a man of very high principles in church and ſtate; which his uſage in the civil wars and under the commonwealth did not at all abate. He was of a buſy, reſtleſs ſpirit, and more of a ſtateſman than a prelate, and had little other regard to religion than as it was an engine of the ſtate. We hear of nothing but his oppoſing all the meaſures propoſed for a comprehenſion, and of his writing circular letter after letter to the Biſhops of his province to put the laws in execution againſt the nonconformiſts. When the parliament and people grew weary of theſe ſeverities, and began to ſee the ill policy of thus perſecuting their proteſtant brethren when popery was at the door, the Archbiſhop retired from all public affairs. We do not mean by this to inſinuate that he favoured popery, or that he was not a thorough proteſtant; but his grace had certainly more animoſity againſt nonconformiſts than againſt the papiſts; and it is probable that he was not wholly without revenge againſt the former, for the deſtruction they had brought upon the epiſcopal church. The deſire of preſervation however might have ſome ſhare in the ſeverities which he rained down upon them; that they might never have ſuch another opportunity to overthrow the church of England. What ever were his motives, it muſt be allowed that he carried his perſecution of the nonconformiſt beyond the bounds of policy and religion. In all other reſpects he was unblemiſhed, and for his public benefactions for the encouragement of learning, and for charitable uſes, he was a great example. There have been many much better Archbiſhops than Sheldon, it muſt be granted, and there have been many alſo worſe. In the ſpace of 17 years before his death, he expended in charitable and pious uſes the ſum of 66,000l He died on Auguſt 9, 1677, and was buried in the church at Croydon.

WILLIAM SANCROFT, A.D. 1677,

Born at Freſingfield in Suffolk, and educated at Emanuel College, Cambridge, where he became Fellow and afterwards D. D. and Dean of St. Paul's, and from thence tranſlated to the archiepiſcopal throne. He augmented the incomes of ſeveral ſmall vicarages in the dioceſe of Canterbury, diſcharged a debt of 671 due by the hoſpital of St. Nicholas, Harbledown, and gave in his life time about 18,000l. in charitable uſes. Whilſt he was primate the revolution happened; and not taking the oath of allegiance he was obliged to reſign his dignity; upon which he retired to Freſingfield, where he died on November 24, 1693, and was buried in the church yard at that place. He behaved with ſingular prudence and integrity in the difficult and critical times in which he lived; and it was reckoned very happy for the church of England, in the furious attacks made upon it in the latter years of King Charles, and the whole reign of King James II. that ſo ſteady a pilot was at the helm. His large revenues he did not profuſely waſte in luxury and extravagance, but decently beſtowed them in hoſpitality and charity: and alſo diſpoſed of his preferments with great diſcretion.

JOHN TILLOTSON, A.D. 1691,

The eldeſt ſon of Robert Tillotſon, a clothier at Sawerby, in the pariſh of Halliſax in Yorkſhire, and till he went to the Univerſity, was educated under the immediate care of his father, who was a very rigid Puritan and Calviniſt. In the year 1647 he went to Cambridge, and was admitted Penſioner of Clare Hall, where he became A. B. Fellow, and A. M. in 1663 he was made Rector of Ketton, or Kedington in Suffolk, and Preacher to the Society of Lincoln's Inn; in 1665 Lecturer of St. Laurence Jewry, London; in 1666 commenced D. D. in 1668 Chaplain to his Majeſty, and the year following Prebendary of Canterbury, but quitting the latter in 1672 was advanced to the Deanry in this cathedral; in 1675 Prebendary, and in 1678 Reſidentiary of St. Paul's; 1689 Clerk of the King's Cloſet, and Dean of St. Paul's; in 1691 he was advanced to the ſee of Canterbury, and ſoon afterwards ſworn of his Majeſty's Privy Council. This primate, after filling the chair two years, died, univerſally lamented, on Nov. 22, 1694, and was buried in the church of Saint Laurence Jewry. In reality Archbiſhop Tillotſon's character may be truſted to poſterity upon the facts related of him, and the teſtimony of his own writings, both private and public. His charity and generoſity, with the expence of coming into the ſee, and the repairs and improvements of his palace had ſo exhauſted his fortune, that if his firſt fruits had not been forgiven, his debts could hot have been paid. He left nothing to his family but the copy of his poſthumous ſermons which was afterwards ſold for 2500 guineas. King William therefore, according to his promiſe, granted to his widow an annuity of 400l. for her life, which, upon ſome unforeſeen loſſes ſuſtained by her, he afterwards augmented with 200l. more. Both which were continued till her death in 1702; and his Majeſty was ſo ſollicitous for the regular payment of her penſion, without any deduction, that he always called for the money quarterly, and ſent it to her himſelf.

THO-

THOMAS TENISON, A. D. 1694,

Son of the Rev. Mr. John Tenison, B. D. and Rector of Mundesly in Norwich. He was sent at a proper age to the free school in that city, thence to Cambridge, and admitted a scholar at Corpus Christi, or Bennet College. In 1657 he took the degree of A B. in 1661 A. M. and the next year was admitted Fellow; in 1665 he was one of the University Preachers, and Curate of St. Andrew the Great in Cambridge; in 1667 B. D. Rector of Holywell and Nedingworth in Huntingdonshire, and Chaplain to the Earl of Manchester; in 1674 Upper Minister of St. Peter's of Mancroft in Norwich; in 1680 he took his degree of D. D. and was presented to the vicarage of St. Martin in the Fields by King Charles II, being then one of his Majesty's Chaplains; soon after the revolution he was made Archdeacon of London, and in 1692 consecrated Bishop of Lincoln, and two years after promoted to the Primacy of England. He died at Lambeth Palace on Dec. 14, 1715, and was buried in the chancel of Lambeth church. This prelate may justly be said to have rivalled the best disposed zealots in the Roman church in their much boasted grace of charity; for besides his public foundations, and the uncommon number of legacies and benefactions at his death, he yearly disbursed large sums in alms for the relief of the poor. He founded a charity school for 12 poor girls at Lambeth, and another at Croydon; built the episcopal throne in the cathedral, at the expence of 244l. 8s. 2d. gave 256l. 17s. in books to the library of St. Paul's cathedral; 70 guineas to the poor Palantines in 1709; 30l. towards beautifying the church of Cranbrook; 46l. to Lambeth church for a velvet pall; 3000l. to Bennet college, Cambridge; 50l. to advance printing in that university; 1000l. to the society for propagation of the gospel; 1000l. to the governors of Queen Ann's bounty, for augmenting small livings in Kent; 500l. for the relief of clergymen's widows and children; 50 guineas for the repairs of Bromley college, and the like sum to the widows thereof; 100l. to the French Protestant refugees; a piece of ground for a burying place to the parish of Lambeth; 100l. to Abp. Whitgift's hospital at Croydon, with 400l. to the school founded there in his lifetime; 10l. each to ten poor Rectors or Vicars in the diocese of Canterbury; 40l. each to the poor of Canterbury, Lambeth, and Croydon; 30l. each to the parishes of St. Martin's in the Fields and St. James's, Westminster; 10l. each to five parishes in Norfolk, Cambridgeshire, and Huntingdonshire, and 50l. to Dr. Lilly Butler, Minister of Aldermanbury, who had many children. As this Archbishop lived in times of the severest trial, so his character has been variously represented. He was a prelate who ordinarily, through the whole course of his life, practised that integrity and resolution he at first set out with; nor was he influenced by the changes of the age he lived in, to act contrary to the pure and peaceable spirit of the gospel. He adorned his high station with an exemplary piety, and a munificent charity, and was happily endued with such a happiness of temper, as enabled him to steer the church with steadiness through those violent storms of party, the rage of which too much affected the too tender spirit of his predecessor. His character as a writer, is seen in his performances of that kind; which set his abilities far enough above contempt; yet his style is rather heavy and inelegant.

WIL-

WILLIAM WAKE, A.D. 1715,

Son of Mr. William Wake, a gentleman of a conſiderable fortune at Blandford in Dorſetſhire, where the Archbiſhop was born in the year 1657. At the age of 15 he was admitted a ſtudent of Chriſt Church, Oxford; in 1682 went chaplain to the Lord Viſcount Preſton to the court of France; and after his return home was choſen preacher to the ociety of Gray's Inn; after the revolution he was appointed Deputy Clerk of the Cloſet, created D. D. made Canon, and afterwards Dean of Chriſt Church, Oxford; in 1693 Rector of St. James's, Weſtminſter; in 1701 Dean of Exeter; in 1705 Biſhop of Lincoln, from whence upon the demiſe of Abp. Tenniſon, he was tranſlated, by that prelate's recommendation, to the Archbiſhopric of Canterbury. His grace died at his palace of Lambeth, Jan. 24, 1737, and was interred in a private manner at Croydon. As a writer, Abp. Wake's publications beſt ſpeak to his character: the letters written by him to ſeveral divines of the Sorbonne, on an union between the two churches of England and France were ſo full of energy and argument as to excite the admiration even of Pope Clement XI. who declared it was pity the author of ſuch profound letters was not a member of their church. As a man he was of extenſive liberality and charity; which were reached out to the unfortunate and diſtreſſed object as well as the induſtrious and neceſſitous poor. He expended about 11,000l. in repairing the two palaces of Lambeth and Croydon, and about 700l. in rebuilding the vicarage houſe of the latter. By his laſt will he bequeathed his library of printed books and manuſcripts, together with a curious collection of coins, the whole valued at 10,000l. to Chriſt Church College, Oxford. His grace left behind him ſix daughters, the youngeſt of whom married Dr. John Lynch, D. D. Dean of Canterbury.

JOHN POTTER, A.D. 1737,

Son of Mr. Thomas Potter, a linen-draper at Wakefield in Yorkſhire, where he was born about the year 1674; and being put to ſchool at the ſame place, he made an uncommon progreſs in a ſhort time, eſpecially in the Greek Language. At the age of 14 he was ſent to Univerſity College, Oxford, where he took the degree of B. A. in 1694 was choſen Fellow of Lincoln College, and A. M. in 1704 he commenced B. D. and was appointed Chaplain to Abp. Tenniſon; in 1706 he proceeded D. D. and ſoon after became Chaplain in ordinary to her Majeſty Queen Anne; the next year Regius Profeſſor of Divinity, and Canon of Chriſt Church in Oxford; in 1715 Biſhop of Oxford, and on the death of Abp. Wake was tranſlated to the primacy. This arduous and important poſt he filled during the ſpace of ten years with great reputation, wholly attentive to the devoirs of his eccleſiaſtical function, without engaging too buſily in the ſecular affairs incident to that high office. Thus employed, he fell into a lingering diſorder which put a period to his life in the year 1747. He left behind him the character of a prelate of diſtinguiſhed piety and learning, ſtrictly orthodox in reſpect to the eſtabliſhed doctrines of the church of England, and a zealous and vigilant guard an thereof, againſt all the attempts that were made to ſubvert and undermine it during hit preſidency. He

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was remarkably ſtudious of regularity, order and economy, and, in that ſpirit, not unmindful to ſupport the metropolitical dignity by a ſuitable carriage, which was ſometimes cenſured, though without any good reaſon, as proceeding from a ſpirit of pride and haughtineſs. His grace left three daughters and two ſons; of whom John the eldeſt, taking orders, was preſented to the rectory of Wrotham, and the vicarage of Lydd, both in Kent, by his father, who likewiſe gave him a handſome portion; but being offended with his conduct in marrying indiſcreetly, he conferred the bulk of his fortune on his younger ſon Thomas. The Rev. John Potter was alſo many years Prebendary and afterwards Dean of Canterbury. He died in 1770.

THOMAS HERRING, A.D. 1747.

Son of the Rev. Mr. John Herring, Rector of Walſoken in Norfolk, where he was born, in 1693. He was firſt educated at the ſchool at Wiſbech in the Iſle of Ely, in 1710 admitted into Jeſus College, Cambridge, where he took the degree of A. B. in 1716 choſen Fellow of Bennet College, next year commenced A. M. and was ſucceſſively Miniſter of Great Shelford, Stow cum Qui, and Trinity, in Cambridge; 1722 Chaplain to Dr. Fleetwood, Biſhop of Ely, Rector of Rettington in Eſſex, and of Barley in Hertfordſhire; in 1724 took the degree of B. D. in 1726 was made Preacher to the Society of Lincoln's Inn, and one of his Majeſty's Chaplains in Ordinary; 1728 commenced D D. at Cambridge; in 1731 Rector of Blechingly in Surry, and Dean of Rocheſter; in 1737 Biſhop of Bangor; in 1743 Archbiſhop of York, and in 1747 tranſlated to the See of Canterbury. In this high ſtation he treated his friends with the ſame eaſe and courteſy as before: he knew how to condeſcend, without detracting from the reverence due to his character. His grace died at Croydon, March 13, 1757, and was buried in the vault of Croydon church. He abſolutely forbid any monument; however he left one of his own raiſing in his ſermons, where he ſpeaks of true religion from what he felt and practiſed himſelf; and another was ſoon after raiſed to his memory by Dr. Jortin, who, in his life of Eraſmus, having quoted the excellent character which that author drew of Abp. Warham, after his deceaſe, takes occaſion from thence to ſketch the following juſt picture of his great friend and patron Abp. Herring: "It is with a melancholy kind of pleaſure, (ſays he) that I tranſcribe theſe paſſages, and ſhall, in other parts of this work, inſert other teſtimonies to the honour of the Archbiſhop." "Whilſt in the character of this amiable prelate, drawn by ſo maſterly a hand, I comtemplate that of my late patron Thomas Herring, Abp of Canterbury, who, beſides the good qualities in which he reſembled Warham, had piety without ſuperſtition, and moderation without meanneſs; an open and liberal way of thinking, and a conſtant attachment to the cauſe of ſober and rational liberty, both civil and religious. Thus he lived and died, and few great men paſſed through this malevolent world better beloved and leſs cenſured than he." The Archbiſhop left another monument of his own raiſing, by two charitable and munificient donations: he gave 1000l. to the ſociety for the relief of widows and ſons of poor clergymen, and 1000l. to the Maſter and Fellows for rebuilding Corpus Chriſti College, Cambridge. He improved the gardens at Biſhopsthorp and gave

gave a new clock for the turret; he reſtored the houſe at Croydon in a manner from ruins, and raiſed and beautified the gardens, expending about 6000l. in repairing and adorning it, and the houſe and gardens at Lambeth.

MATTHEW HUTTON, A.D. 1757.

Doctor Matthew Hutton, Archbiſhop of Canterbury, was lineally deſcended from Doctor Matthew Hutton Archbiſhop of York, in the reign of Queen Elizabeth, on this wife, viz. Dr. Matthew Hutton, Archbiſhop of York, in the year 1594; his eldeſt ſon was Sir Timothy Hutton, Knight, of Marſke in the county of York. Matthew Hutton, Eſq. ſon of Sir Timothy, John Hutton, ſon of Matthew; which John Hutton married Dorothy, a daughter of William Dyke, Eſq. of Frant, in Suſſex, by whom he had two ſons, viz. John, and Matthew, late Archbiſhop of Canterbury. Dr. Matthew Hutton, late Archbiſhop of Canterbury, was born at Marſke in the county of York, January the 5th, in the year 1692-3. In the year 1702 he was ſent to ſchool at Kirby-hill, near Richmond, under the care of the Rev. Mr. Lloyd, who had been educated at Jeſus College in Cambridge. At Whitſuntide, 1709, he removed to Rippon with Mr. Lloyd, newly elected Maſter of the Free School in that town, and continued there till Whitſuntide, 1710. On the 22d of June, 1710, was admitted of Jeſus College, Cambridge, took his Bachelor of Arts Degree Jan. 1713; alſo Maſter of Arts Degree in 1716, and was elected Fellow of Chriſt College Cambridge July the 8th, 1717. In what year he was appointed Domeſtic Chaplain to his Grace Charles Duke of Somerſet does not appear; but it was in the room of Dr. Grigg, when he was made Maſter of Clare-hall, Cambridge. Upon the death of Doctor Grigg, in the year 1726, he was preſented by the Duke of Somerſet, to the rectory of Trowbridge, in Wiltſhire; which vacated his Fellowſhip. In 1728 he was created Doctor in Divinity, at the Royal Commencement, and upon the death of Doctor Denny, in the year 1729, was preſented by the Duke of Somerſet, to the valuable rectory of Spofforth in Yorkſhire; was appointed Chaplain to King George the IId. in the year 1730, Prebend of Langtoft in the Cathedral of York in the year 1735. He attended King George the IId. to Hanover in the year 1736, was appointed Canon of Windſor in 1737, which he reſigned May the 18th, 1739, for a Prebend in Weſtminſter. On the promotion of Biſhop Herring to the Archbiſhoprick of York was nominated to the Biſhopric of Bangor, and conſecrated November 13, 1743. And upon the promotion of Abp. Herring, to the See of Canterbury, ſucceeded him in the Archbiſhopric of York, was confirmed Abp. of York, the 10th of December, 1747. Upon the tranſlation of Biſhop Sherlock from Saliſbury to the Biſhopric of London, in the year 1748, was appointed Lord High Almoner to his Majeſty; and upon the death of Abp. Herring, ſucceeded him, and was confirmed Archbiſhop of Canterbury the 29th of April, 1757. He died at his houſe in Duke-ſtreet, Weſtminſter, March 19th, 1758, aged 65, and was buried in a vault in the chancel of Lambeth church the 27th of March.

THO-

THOMAS SECKER, A. D. 1758.

THIS prelate was born in the year 1693, at the ſmall village of Sibthorp, in the county of Nottingham. His father was a Proteſtant Diſſenter, a pious, virtuous, ſenſible man, who, having a ſmall paternal fortune, followed no profeſſion: his mother was the daughter of a ſubſtantial gentleman-farmer, in the ſame county.

He received his education at ſeveral private ſchools and academies in the country, being obliged by various accidents to change his maſters frequently; notwithſtanding which evident diſadvantage, he had, at the age of nineteen, not only made a conſiderable progreſs in Greek and Latin, but had acquired a knowledge of French, Hebrew, Chaldee, and Syriac, and had learned geography, logic, algebra, and geometry, and had gone through a courſe of lectures on Jewiſh antiquities, and other points, preparatory to a critical ſtudy of the Bible. At the ſame time, in one or other of thoſe ſeminaries, he had the good fortune to form an acquaintance with ſeveral perſons of great abilities. Among the reſt, in the academy of the learned and ingenious Mr. Jones, kept firſt at Glouceſter, then at Tewkſbury, he laid the foundation of a ſtrict friendſhip with Mr. Joſeph Butler, who was afterwards Biſhop of Durham.

Mr. Secker being deſtined by his father for the miniſterial office, amongſt the Diſſenters, his ſtudies, during the laſt years of his education, were chiefly turned towards divinity, in which he made ſuch quick advances, that by the time he was twenty-three, he had read over carefully a great part of the ſcriptures, particularly the New Teſtament in the Original, and the beſt comments upon it; Euſebius's Eccleſiaſtical Hiſtory, the Apoſtolical Fathers, Whiſton's Primitive Chriſtianity, and the principal writers for and againſt miniſterial and lay conformity, with many others of the moſt eſteemed treatiſes in theology. But though the reſult of theſe inquiries was a well-grounded belief of the Chriſtian Revelation, yet not being at that time able to decide on ſome abſtruſe ſpeculative doctrines, nor to determine abſolutely what communion he ſhould embrace, he reſolved, like a wiſe and honeſt man, to purſue ſome profeſſion, which ſhould not oblige him to declare, or teach publickly, opinions which were not yet thoroughly ſettled in his own mind. About the end of the year 1716, therefore, he applied himſelf to the ſtudy of phyſic; and after gaining all the inſight into it that he could, by reading the uſual preparatory books, and attending the beſt lectures, during that and the following winter, in London, he determined to go to Paris, for his further improvement. Accordingly, in Jan. 1718 19, he ſet out for that city, where he lodged in the ſame houſe with Mr. Winſlow, the famous anatomiſt, whoſe lectures he attended; as he alſo did thoſe on the materia medica, chemiſtry and botany, in the King's gardens. The operations of ſurgery he ſaw at the *Hotel Dieu*, and he likewiſe attended a courſe of lectures in midwifery, but without any deſign of ever practiſing that or any other branch of ſurgery.

During his continuance at Paris, he became acquainted with Albinius, afterwards profeſſor at Leyden, Father Montfaucon, and ſeveral other perſons of note. Here likewiſe was his firſt acquaintance with Mr. Martin Benſon, afterwards biſhop of Glouceſter, with whom he ſoon became much connected. From the time of his leaving England, he had kept up a conſtant correſpondence with Mr. Butler, who, having taken occaſion to mention him to his friend Mr. Talbot, that excellent perſon promiſed

promiſed to engage his father, the Biſhop, to provide for him, in caſe he choſe to take orders in the Church of England; which kind propoſal was communicated to him, in a letter from Mr. Butler, about the beginning of May 1720.

Mr. Secker had not at that time come to any reſolution of quitting the ſtudy of phyſic, but he began to foreſee many obſtacles to his purſuing that profeſſion, and having never diſcontinued his application to theology, his former difficulties (we are told) both with regard to conformity, and ſome other doubtful points, had gradually leſſened, as his judgment became ſtronger, and his reading and knowledge more extenſive. It appears alſo from two of his letters ſtill in being, written from Paris to a friend in England, and prior to the date of Mr. Butler's, that he was greatly diſſatisfied with the diviſions and diſturbances which at that particular period prevailed amongſt the Diſſenters. In this ſtate of mind Mr. Butler's unexpected propoſal found him; and after having carefully deliberated upon the ſubject, for more than two months, he reſolved to embrace the offer; for this purpoſe he quitted France, about the beginning of Auguſt 1720.

Upon his arrival in England, he was introduced to Mr. Talbot, with whom he cultivated an intimate acquaintance, which, however, was of very ſhort duration; for, in the month of December, that gentleman caught the ſmall-pox and died, at the early age of twenty-nine. This was a great ſhock to all his friends, who had juſtly conceived the higheſt expectations of him, but eſpecially to an amiable lady whom he had lately married, and who was very near ſinking under the ſtroke. Mr. Secker, beſides ſharing in the common grief, had peculiar reaſon to lament an accident that ſeemed to put an end at once to all his [illegible] his reſolution, he determined to perſevere; and for his encouragement he found that Mr. Talbot had, on his death bed, recommended him, together with Mr. Benſon and Mr. Butler, to his father's notice.

It was judged neceſſary by Mr. Secker's friends, that he ſhould have a degree at Oxford, and he was informed, that if he previouſly took the degree of Doctor of Phyſic in Leyden, it would probably help him in obtaining the other; whereupon he went to that univerſity, and there took his degree, in March 1720-1. He then returned to London, and on the 1ſt of April 1721, entered himſelf a Gentleman-Commoner of Exeter college in Oxford; about a year after which he obtained the degree of Bachelor of Arts in that univerſity, in conſequence of the Chancellor's recommendatory letter to the Convocation.

He now ſpent a conſiderable part of his time in London; and in Dec. 1722, he was ordained Deacon, and ſoon after Prieſt, by Biſhop Talbot, in St. James's church, where he alſo preached his firſt ſermon, on the 28th of March 1723. The Biſhop then appointed him one of his domeſtic Chaplains; and before the end of the year he was preſented by his Lordſhip to the valuable rectory of Houghton le Spring, vacant by the death of Sir George Wheler, whoſe Prebend of Durham the Biſhop gave to Mr. Benſon.

In the courſe of thoſe frequent viſits of gratitude and friendſhip which Mr. Secker paid to Mrs. Talbot, the widow of Mr. Edward Talbot, by whom ſhe had a daughter, five months after his deceaſe, he became acquainted with the ſiſter of his friend Mr. Benſon, who had been for ſeveral years Mrs Talbot's inſeparable companion; and his preferment now putting it into his power to ſettle himſelf in the world, in a manner agreeable to his inclinations, he made [illegible] propoſal of marriage, which being

ing accepted, they were married by Bp. Talbot, on the 28th of October, 1725. At the earneſt deſire of both, Mrs. Talbot conſented to live with them, and the two families from that time became one.

Mr. Secker now gave up all the time he poſſibly could to his reſidence at Houghton, where he applied himſelf with alacrity to the duties of a country clergyman, ſupporting that uſeful and reſpectable character throughout with the ſtricteſt propriety. Though his pariſh was in a very remote part of the world, yet the ſolitude of the place ſuited his ſtudious diſpoſition, and the income of his living was equal to his deſires. Here he would have been content to live and die; here, as he often declared, he ſpent ſome of the happieſt hours of his life; and it was no thought or choice of his own that removed him to a higher and more public ſphere. But Mrs. Secker's health, which began now to be very bad, and was thought to have been much injured by the dampneſs of the ſituation, obliged him to think of exchanging it for a more healthy one; and by the kind offices of Mr. Benſon, he was enabled to exchange it for the rectory of Ryton, and a Prebend of Durham, to which he was inſtituted in 1727. In conſequence of this exchange, he lived chiefly at Durham for the two following years; going over every week to officiate at Ryton, and ſpending two or three months together at that place, in the ſummer.

In July 1732, Mr. Secker was appointed Chaplain to the King. The following month happened to be his month of waiting at St. James's, in the courſe of which he preached before the Queen, (the King being then abroad,) and a few days after her Majeſty ſent for him into the cloſet, and held a long and gracious converſation with him. This honourable mark of her Majeſty's approbation and regard threw a luſtre on that public character by which Mr. Secker began now to be diſtinguiſhed.—He already ſtood high in the eſtimation of thoſe who were allowed to be the beſt judges of merit; and it was not long before an opportunity offered of placing him in an advantageous point of view, as a preacher and a divine.—Dr. Tyrwhit, who ſucceeded Dr. Clarke as rector of St. James's, found that preaching in ſo large a church endangered his health. Biſhop Gibſon, therefore, his father-in-law, propoſed to the Crown that he ſhould be made Reſidentiary of St. Paul's, and that Mr. Secker ſhould ſucceed him in the rectory. This arrangement was ſo acceptable to thoſe in power, that it took place without any difficulty. Mr. Secker was inſtituted rector in May 1733; and in the beginning of July he went to Oxford, to take his degree of Doctor of Laws, not being of ſufficient ſtanding for that of Divinity. On this occaſion it was, that he preached his celebrated *Act* Sermon, on the advantages and duties of academical education, which was allowed to be a maſter-piece of ſound reaſoning and juſt compoſition. It was printed at the deſire of the Heads of Houſes, and quickly paſſed through ſeveral editions.

At his next waiting at Hampton-Court, the Queen again ſent for Mr. Secker, and ſaid very obliging things to him of this ſermon; and it was thought the reputation he had acquired by it contributed not a little towards that promotion which ſoon followed its publication. For in Dec. 1734, he received a very unexpected notice, by letter, from Biſhop Gibſon, that the King had fixed on him to be Biſhop of Briſtol; and in the following month, he was conſecrated in Lambeth chapel.

The honours to which Dr. Secker was thus raiſed, in the prime of life, did not in the leaſt abate his diligence and attention to buſineſs; for which indeed there was now more occaſion than ever.

He immediately ſet about the viſitation of his dioceſe, confirmed in a great number of places, preached in ſeveral churches, ſometimes twice a day, and, from the informations received in his progreſ, aid the foundation of a parochial account of his dioceſe, for the benefit of his ſucceſſors. Finding, at the ſame time, the affairs of his pariſh of St. James in great diſorder, he took the trouble, in concert with a few others, to put the accounts of the ſeveral officers into a regular method, drew up a ſet of excellent rules to direct them better for the future, and, by the large ſhare which he always took in the management of the poor, and the regulation of many other parochial concerns, was of ſignal ſervice to his pariſhioners, even in a temporal view. But it was their ſpiritual welfare which engaged, as it ought to do, his chief attention; and in order to promote this, he was particularly aſſiduous in giving and encouraging every kind of public inſtruction. He allowed out of his own income a ſalary for reading early and late prayers, which had formerly been paid out of the offertory money. He held a confirmation once every year, and examined and inſtructed the candidates ſeveral weeks before in the veſtry, and gave them religious tracts; which he alſo diſtributed at other times very liberally, to thoſe that needed them. He drew up likewiſe for the uſe of his pariſhioners, thoſe admirable Lectures on the Church Catechiſm, which have been ſince publiſhed, and not only read them, once every week, on the uſual days, but alſo every Sunday evening, either at the church, or one of the chapels belonging to it, where they were attended regularly by perſons of all ages and conditions, and received with univerſal approbation.

The Sermons which at the ſame time Biſhop Secker ſet himſelf to compoſe, were truly excellent and original. His faculties were now in their full vigour and he had an audience to ſpeak before, that rendered the utmoſt exertion of them neceſſary. He did not, however, ſeek to gratify the higher part by amuſing them with refined ſpeculations, unintelligible to the lower part, and unprofitable to both; but he laid before them all, with equal freedom and plainneſs, the great Chriſtian duties belonging to their reſpective ſtations, and reproved the follies and vices of every rank amongſt them without diſtinction or palliation. Though he neither poſſeſſed nor affected the artificial eloquence of an orator, who wants only to amuſe or mislead, yet he had that of an honeſt man who wants to convince, of a chriſtian preacher who wants to reform and to ſave thoſe that hear him; and the diſcourſes which he delivered were ſo enforced by his elocution, his figure, his action, and above all, by the correſponding ſanctity of his example, that he ſoon became one of the moſt admired and popular preachers of his time.

On the death of Archbiſhop Wake, Dr. Potter was appointed to ſucceed him, and the ſee of Oxford (vacant by this promotion) was offered to Dr. Secker, who at firſt declined it, but at the earneſt requeſt of Biſhop Sherlock, who was deſirous to obtain the biſhopric of Briſtol for his brother-in-law Dr. Gooch, he was at length prevailed upon to accept the propoſal, and was confirmed Biſhop of Oxford in May 1737.

In the year 1743, the nation began to be alarmed with the appearances of a rebellion; about the middle of February, 1743 4. the King ſent a meſſage to both Houſes of Parliament, acquainting them that the Pretender's ſon was meditating an invaſion of this kingdom from the coaſt of France; immediately after which declaration, the Biſhop of Oxford took the earlieſt opportunity of ſignalizing his affection to the government, and exciting that of others, by compoſing a ſermon on the occaſion, which he preached at St. James's church, on the 26th of the

ſame

ſame month. When the rebellion actually broke out, in Sept. 1745, the Biſhop ſent a circular letter to his clergy upon the ſubject, and drew up and promoted an addreſs from them to his Majeſty. Upon his return to London, in October, he preached the above-mentioned ſermon again at his church, and both his chapels, with ſome alterations and improvements, and leaving it to be printed, went down to a county meeting at Oxford, and back again in a few days to St. James's, when he preſented his ſermon to the King. It was much read and admired, and has been ranked by the beſt judges, amongſt the firſt of the many excellent ones which were publiſhed on that occaſion.

On the nomination of Dr. Butler, Dean of St. Paul's, to the ſee of Durham, the Lord Chancellor [Hardwicke] immediately wrote to the Duke of Newcaſtle, who was then at Hanover with the King, recommending the Biſhop of Oxford for the deanry, which he was to take in exchange for the rectory of St. James's, and the Prebend of Durham. His Majeſty conſented, and he was inſtalled in Dec. 1750.

It was no wonder that, after preſiding over ſo extenſive and populous a pariſh, for upwards of 17 years, Biſhop Secker ſhould willingly conſent to be releaſed from a burden which was now becoming too great for his ſtrength. Some of his pariſhioners too had requited him but ill for the pains he ſincerely took to ſerve them in all reſpects. But far the largeſt and moſt creditable part of them were duly ſenſible of what they owed to him, and moſt deeply regretted the loſs of a paſtor, whoſe character they reverenced, and by whoſe labours and inſtructions they had ſo greatly profited. When he preached his farewell ſermon, the whole audience melted into tears; and he was followed with the prayers and good wiſhes of thoſe whom every honeſt man would be moſt ambitious to pleaſe.

About two years before this exchange took place, Biſhop Secker had the misfortune to loſe his lady; and he had not been long in poſſeſſion of his dignity before he received another heavy and unexpected ſtroke, in the loſs of his three friends, the Biſhops Butler, Benſon, and Berkeley, with whom he had been moſt intimately connected, and who were all cut off within the ſpace of one year.

During the whole time that Dr. Secker was Dean of St. Paul's, he attended divine ſervice conſtantly in that cathedral, twice every day, whether in reſidence or not; and, in concert with the other three Reſidentiaries, eſtabliſhed the cuſtom of always preaching their own turns in the afternoon, or exchanging with each other only; which, excepting the caſe of illneſs, or extraordinary accidents, was very punctually obſerved. In the ſummer months he reſided conſtantly at his epiſcopal-houſe at Cuddeſden, where he regularly preached in the pariſh church, every Sunday morning, and read a lecture on the Catechiſm, in the evening; and in every other reſpect, within his own proper department, was himſelf that devout, diſcreet, diſintereſted, laborious, conſcientious paſtor, which he wiſhed and exhorted every clergyman in his dioceſe to be.—In this ſee he continued upwards of twenty years, going on that whole time in the ſame even courſe of duty, and enjoying with the higheſt reliſh thoſe leiſure hours, which his retirement of Cuddeſden afforded him, for the proſecution of his favorite ſtudies. At length, however, he was removed from this ſtation to a more important one; being promoted, in the year 1758, to the ſee of Canterbury, vacant by the death of Archbiſhop Hutton.

From the time that Dr. Secker was made Dean of St. Paul's, his Majeſty uſed to ſpeak to him occaſionally at his levee, though with no particular marks of diſtinction; but after he became

Archbiſhop,

Archbishop, the King treated him with much kindness, and on one occasion was pleased to assure him very particularly, that he was perfectly satisfied with the whole of his conduct in that station.

The first thing that engaged the attention of the Archbishop was the care of his new diocese, which he immediately visited with his usual regularity, and with a just concern for the mutual interests of his clergy and their people. At the same time our worthy metropolitan considered himself as the natural guardian, not only of that church over which he presided, but of learning, virtue, and religion at large; and, from the eminence on which he was placed, he looked round with a watchful eye on every thing that concerned them, readily embracing all fit opportunities to promote their interest, and opposing, as far as he was able, all attempts to injure them. Every design and institution that tended to advance good morals and true religion, he patronized with zeal and generosity. He contributed largely to the maintenance of schools for the poor, and to the rebuilding or repairing of parsonage houses and places of worship. To the Society for promoting Christian Knowledge he was a liberal benefactor; and to the Society for propagating the Gospel in Foreign Parts, of which he was the President, he paid much attention, being sincerely desirous to improve to the utmost that excellent institution, and to diffuse the knowledge and belief of Christianity as far as the revenues of the Society, and the extreme difficulty of establishing schools and missions amongst the Indians, and of making any effectual and durable impressions of religion on their uncivilized minds, would admit.

This, without doubt, was the noble purpose for which the society was established; but, in the year 1764, a pamphlet was published by Dr. Mayhew, of Boston in New England, wherein that public spirited writer charged the society with a violation of their charter, and a misapplication of the money they had been authorized to collect from the inhabitants of Great Britain. The author asserted, and endeavoured to prove, that the greatest part of the money collected had been applied, not to propagate the gospel amongst unbelievers,—not (as he expresses it) to christianize Infidels, but to episcopise the Presbyterians and Quakers of New England, who humbly presumed they were already Christians, and had the gospel propagated amongst them, before the Society had a being. In this performance Dr. Mayhew had also interspersed some reflections on the Church of England, and on the design of appointing Bishops in America; for which reasons, as well as on account of the principal subject of the publication, his Grace thought himself called upon to confute his invectives, and accordingly he printed a short anonymous piece, entitled "An Answer to Dr. Mayhew's Observations on the Charter and Conduct of the Society for propagating the Gospel." —Such was the strength of argument, as well as fairness and good temper, with which this "Answer" was written, that Dr. Mayhew plainly perceived he had no common adversary to deal with; and he ingenuously acknowledged him to be "a person of excellent sense, and a happy talent at writing; apparently free from the sordid illiberal spirit of bigotry; one of a cool temper, who often shewed much candour, was well acquainted with the affairs of the Society, and in general a fair reasoner." He was therefore so far wrought upon by his "worthy answerer," as to abate much of his former warmth and acrimony, in the "Remarks" on this tract, which he published without delay. But as he still would not allow himself to be wrong in any material point, he was again animadverted upon by Mr. Apthorp, in a sensible tract, entitled "A Review

Review of Dr. Mayhew's Remarks, &c." which closed the dispute; for the Doctor, on reading this pamphlet, declared he should not answer it, and in the following year he died.

From the time of his elevation to the see of Canterbury, Dr. Secker resided constantly at his archiepiscopal house at Lambeth, as being not only most commodiously situated for his own studies and employments, but for all those who on various occasions were continually obliged to have recourse to him; and he managed the extensive concerns of his high station with the utmost care and fidelity.—The welfare, the credit, the good influence of the clergy he had entirely at heart; and he suffered nothing to escape his notice that could in any proper way promote them. He earnestly endeavoured to prevent unworthy men from bringing disgrace on the profession, and contempt on religion, by entering into orders; with which view it was, that he so strongly recommended the greatest care and caution in signing testimonials. If any such, however, had unhappily found means to obtain ordination, he did his utmost to prevent their further progress; or if that could not be done, very openly signified his dislike of their conduct; nor could he ever bring himself to treat them, however considerable their rank might be, with any marks of esteem or respect.

Men of worth and eminence in the church he cherished and befriended and endeavoured to bring forward into stations where they might be singularly useful. At the same time likewise that he sought out and encouraged men of real genius, or extensive knowledge, he treated those of humbler talents with kindness and condescension, provided their industry was great, and their intentions were good. Both sorts he would frequently employ in undertakings suited to their respective abilities, and he rewarded them in ways suited to their respective wants. He assisted them with books, promoted subscriptions to their works, contributed largely to them himself, talked with them of their private concerns, entered warmly into their interests, used his credit for them with the great, or gave them preferments of his own. But above all, he distinguished, with peculiar marks of his favor, the conscientious and diligent parish priest; for he was of opinion, that "the main support of piety and morals consisted in the parochial labours of the clergy; and that, if this country could be preserved from utter profligacy and ruin, it must be by their means."

The conduct which his Grace the Archbishop observed towards the several divisions and denominations of Christians in this kingdom, was such as shewed his way of thinking to be truly liberal and catholic. The dangerous spirit of Popery, indeed, he thought should always be kept under proper legal restraints, on account of its natural opposition not only to the religious, but the civil rights of mankind. He therefore observed its movements with care, and exhorted his clergy to do the same, especially those who were situated in the midst of Roman Catholic families, against whose influence they were charged to be upon their guard, and were furnished with proper books, or instructions for that purpose. He took all fit opportunities of combating the errors of the Church of Rome in his own writings; and the best answers that were published to some bold apologies for Popery, which appeared in those days, were written at his instance and under his direction.

But though he was thus prudently jealous of this corrupt church, yet towards

wards his Proteſtant brethren of all perſuaſions our worthy metropolitan demeaned himſelf with great mildneſs and moderation. Being firmly attached to the Church of England, he was ready on all proper occaſions to defend its diſcipline and doctrines with becoming ſpirit; but this attachment never inſpired him with any deſire to oppreſs or aggrieve thoſe of a different way of thinking. So far from it, that he was ſincerely deſirous of cultivating a good underſtanding with the Diſſenters, whom he conſidered in general as a conſcientious and valuable claſs of men. With ſome of the moſt eminent of them he maintained an intercourſe of friendſhip or civility; by the moſt candid and conſiderate part of them he was highly reverenced and eſteemed; and to ſuch among them as needed help, he ſhewed no leſs kindneſs and liberality than to thoſe of his own communion. Nor was his Grace's concern for the Proteſtant cauſe confined to his own country. He was well known as the great patron and protector of it in various parts of Europe; whence he had frequent applications for aſſiſtance, which never failed of being favourably received. To ſeveral foreign Proteſtants he allowed penſions, to others he gave occaſional relief, and to ſome of their univerſities he was an annual benefactor.

Archbiſhop Secker had been for many years ſubject to the gout, which in the latter part of his life returned with more frequency and violence, and did not go off in a regular manner, but was ſucceeded by pains in different parts of his body. About a year and a half before he died, he was attacked, after a fit of the gout, with a pain in the arm near the ſhoulder, which having continued about a twelvemonth, a ſimilar pain ſeized the upper and outer part of the oppoſite thigh, and the arm ſoon became eaſier. This was much more grievous than the former, as it quickly diſabled him from walking, and kept him almoſt in continual torment, except when he was in a reclined poſition. During this time he had two or three fits of the gout; but neither did that diſorder, nor the medicines he took, alleviate theſe pains, which, with the want of exerciſe, brought him into a general bad habit of body. In this ſituation he was ſeized, on Saturday July 30, 1768, as he ſat at dinner, with a ſickneſs at his ſtomach. He recovered himſelf, before night; but the next evening, whilſt his phyſicians were attending, and his ſervants raiſing him on his couch, he ſuddenly cried out that his thigh-bone was broken. The ſhock was ſo violent, that the ſervants perceived the couch to ſhake under him, and the pain ſo acute and unexpected, that it overcame the firmneſs which he ſo remarkably poſſeſſed. He lay for ſome time in great agonies, but when the ſurgeons arrived, and diſcovered with certainty that the bone was broken, he was perfectly reſigned, and never afterwards aſked a queſtion about the event. A fever ſoon enſued. On Tueſday he became lethargic, and continued ſo till Wedneſday evening, when he expired with great calmneſs, in the 75th year of his age.

Upon examination, the thigh-bone was found to be carious about four inches in length, and at nearly the ſame diſtance from its head. The diſeaſe took its riſe from the internal part of the bone, and had ſo entirely deſtroyed its ſubſtance, that nothing remained at the part where it was broken but a portion of its outward integument; and even this had many perforations, one of which was large enough to admit two fingers, and was filled with a fungous ſubſtance ariſing from within the bone. There was no appearance of matter about

about the caries, and the ſurrounding parts were in a ſound ſtate. It was apparent, that the torture which his Grace underwent during the gradual corroſion of this bone, muſt have been inexpreſſibly great. Out of tenderneſs to his family he ſeldom made any complaints to them, but to his phyſicians he frequently declared his pains were ſo excruciating, that unleſs ſome relief could be procured, he thought it would be impoſſible for human nature to ſupport them long. Yet he bore them for upwards of ſix months with aſtoniſhing patience and fortitude. He ſat up generally the moſt part of the day, admitted his particular friends to ſee him, mixed with his family at the uſual hours, ſometimes with his uſual chearfulneſs; and, except ſome very ſlight defects of memory, retained all his faculties in their full vigour till within a few days of his death.

Archbiſhop Secker was buried, according to his own directions, in a covered paſſage, leading from a private door of the palace to the north door of Lambeth church; and he forbade any monument or epitaph to be placed over him. By his will he appointed the Rev. Dr. Burton, Canon of Chriſt Church, and Mrs. Catherine Talbot above-mentioned, his executors, and left 13000l. in the 3 per cent. annuities, to Dr. Porteus and Dr. Stinton, his Chaplains, in truſt, to pay the intereſt thereof to Mrs. Talbot and her daughter, during their joint lives, or the life of the ſurvivor; and after the deceaſe of both thoſe ladies, then 11000l. of the 13000l. were to be transferred to various charitable purpoſes. Beſide theſe benefactions, he left 1000l. to be diſtributed amongſt his ſervants; 200l. to ſuch indigent perſons as he had aſſiſted in his life-time; 500l. to the two daughters of his nephew Mr. Froſt; 500l. to Mrs. Secker, widow of his nephew Dr. George Secker, and 200l. to Dr. Burton. After the payment of theſe and ſome other ſmaller legacies, he left his real, and the reſidue of his perſonal eſtate to his nephew Mr. Thomas Froſt, of Nottingham.

His Grace had expended, in his life-time, upwards of 3000l. in arranging and improving the Manuſcript Library at Lambeth; and having obſerved with concern, that the Library of printed books in that Palace had received no acceſſions ſince the time of Archbiſhop Tenniſon, he made it his buſineſs to collect books in all languages, from moſt parts of Europe, at a very great expence, with a view of ſupplying that chaſm; which he accordingly did, by leaving, at his death, out of his private library, all ſuch books as were not in the archiepiſcopal one before; which comprehended much the largeſt and moſt valuable part of his own collection. He alſo bequeathed to the Manuſcript Library a variety of learned and curious pieces, written by himſelf, to be preſerved there under the ſole care of the Archbiſhop for the time being, and to be inſpected by no one without his Grace's expreſs permiſſion.

Archbiſhop Secker was in his perſon tall and comely; in the early part of life ſlender, and rather conſumptive; but as he advanced in years, his conſtitution gained ſtrength, and his ſize increaſed, yet never to a degree of corpulency that was diſproportionate or troubleſome. His countenance was open, ingenuous, and expreſſive. It varied eaſily with his ſpirits and his feelings, ſo as to be a faithful interpreter of his mind, which was incapable of the leaſt diſſimulation. The dignity of his form inſpired at all times reſpect and awe, but peculiarly ſo when he was engaged in any of the more ſolemn functions of religion, into which he entered with ſuch devout earneſtneſs and warmth, with ſo juſt a conſciouſneſs of the place he was in, and the buſineſs he was about, as ſeemed to raiſe him above himſelf,

himſelf, and added new life and ſpirit to the natural graceſulneſs of his appearance.

His intellectual abilities were of a much higher claſs than ſome, who never had any opportunities of converſing intimately with him, and who perhaps formed their opinion of his talents from the general plainneſs of his language only, have been willing to allow. He poſſeſſed that native good ſenſe, which is the grand maſter-key to every art and ſcience. He had alſo a quick apprehenſion, a clear diſcernment, a ſound judgment, and a retentive memory. He compoſed with great eaſe and readineſs, and in the early part of his life, the letters which he wrote to ſome of his moſt intimate friends, were full of imagination, vivacity, and elegance. But when he became a pariſh-prieſt, he found the graces of ſtyle inconſiſtent with the purpoſes of paſtoral inſtruction; and he willingly ſacrificed the reputation he might eaſily have acquired as a fine writer to the leſs ſhowy qualifications of an uſeful one. From that time he made it his principal ſtudy to ſet every thing he undertook to treat upon in the cleareſt point of view; to bring his thoughts and his arguments as cloſe together, and to expreſs them in as few and as intelligible words as poſſible, without ſtepping out of his way for needleſs embelliſhments.

It ſeldom happens that men of a ſtudious turn acquire any great degree of reputation for their knowledge of buſineſs: but Dr. Secker's talents were formed no leſs for action than ſpeculation. In the ſeveral ſtations through which he paſſed, he let nothing ſuffer for want of attention and care. Wherever his advice and aſſiſtance were called for, he never failed to be preſent; was ſcrupulouſly punctual to his appointments, ſhewed himſelf a perfect maſter of the buſineſs that came before him, and went through it with calmneſs and diſpatch. It was alſo very obſervable, that though in all important tranſactions, no one proceeded on more enlarged and liberal principles, yet, where it was neceſſary, he could take notice of the ſmalleſt and ſeemingly moſt trifling circumſtances, and enter into the minuteſt details with uncommon penetration and exactneſs.

His learning was very extenſive, and on thoſe points which he ſtudied with attention, profound. He was well acquainted with the Greek and Latin languages; had in the younger part of his life read with taſte the beſt authors in each; and of the latter more eſpecially had imbibed ſo ſtrong a tincture, that when he was near ſeventy, after a diſuſe of above forty years, he compoſed the Latin ſpeech, printed at the end of his Charges, the ſtyle of which is nervous, manly, and correct. He alſo poſſeſſed a large ſhare of critical penetration, and ſcarcely ever read any book of note without making remarks upon it. Some of theſe ſtill remain amongſt his Manuſcripts: ſome he communicated at different times to the editors or tranſlators of ſeveral claſſic authors. But his chief labours of this kind were beſtowed on the Holy Scriptures, for which he came well prepared by his knowledge of the original languages in which they were written. In Hebrew literature more eſpecially, his ſkill was ſo well known and acknowledged, that few works of eminence in that branch of learning were publiſhed, without being firſt ſubmitted to his examination. The greateſt part of his leiſure hours were employed in ſtudying the original text of the Sacred Writings; in comparing it with all the ancient verſions; in collecting the remarks made upon it by the moſt ingenious and learned authors, ancient and modern, Jewiſh and Chriſtian; in applying to the ſame purpoſe every thing he accidentally met with in the courſe of his reading, that had any tendency

tendency to explain and illuſtrate it; and ſuperadding to the whole, his own obſervations and conjectures, ſome of which have been ſince confirmed by the beſt manuſcripts. But his attention was not ſolely confined to the Scriptures. He had carefully ſtudied ſome of the beſt Chriſtian writers of the primitive ages, and was a great maſter of eccleſiaſtical hiſtory. He conſtantly read likewiſe the beſt modern publications in moſt parts of uſeful learning, but more eſpecially thoſe which related to his own profeſſion, or were in any degree connected with it, and was one of the firſt to give a ſatisfactory account of them; to commend them, if they deſerved it, to point out and obviate their errors, if they contained any which he thought material. At the ſame time, he would take incredible pains in reviſing, correcting, and improving the works of others. This he did, in numberleſs inſtances: and the judgment which he diſcovered, upon theſe occaſions, was equal to his zeal.

It may ſeem ſurprizing, that in a life ſo active, ſo full of employment, and avocation from ſtudy, the Archbiſhop could find leiſure to read ſo much, and to leave behind him ſo many writings; ſome of them learned and critical; all of them full of good ſenſe and uſeful knowledge. The fact is, that in him were united two things which very rarely meet together, but when they do, can produce wonders,—ſtrong parts and unwearied induſtry. He roſe at ſix the whole year round, and had often ſpent a buſy day, before others began to enjoy it. His whole time was marked out and appropriated in the moſt regular manner to particular employments, and he never ſuffered even thoſe broken portions of it, which are ſeldom much regarded, to be idly thrown away. The ſtrength of his conſtitution kept pace with the activity of his mind, and enabled him to go on inceſſantly from one buſineſs to another with almoſt unremitted application.

It was not becauſe the Archbiſhop had leſs reliſh for eaſe, or leſs diſlike to fatigue than other men, that his diligence and perſeverance ſo far exceeded theirs; but becauſe he thought himſelf bound to labour for the good of mankind, and that all indolence and ſelf-indulgence, which interfered with this, was in ſome degree criminal. Even the pleaſures of polite literature, which were highly grateful to him, he thought himſelf obliged to relinquiſh for the peculiar ſtudies of his profeſſion, and theſe again for the practical duties of religion, and the daily duties of common life. On this principle he made it a point to be at all times acceſſible. Even in that early part of the day, which was more peculiarly dedicated to retirement and ſtudy, if any one came to him on the ſmalleſt pretence of buſineſs, he would chearfully ſacrifice thoſe precious moments to duty, to civility, to the ſlighteſt propriety, which he would on no account have given up to relaxation or repoſe.

This indeed was only one inſtance, amongſt many, of the great command his Grace had obtained over his moſt favourite inclinations, and the facility with which he controuled his ſtrongeſt paſſions. His temper was naturally quick and impatient; but by keeping a watchful eye over the movements of his own mind, and preſcribing to himſelf certain excellent rules and precautions, to which he inviolably adhered, he ſo totally ſubdued this dangerous propenſity, that few who knew him had any ſuſpicion of his being ſubject to it. In this indeed, as in other inſtances, appeared the efficacy of that religious principle, which was the ſupreme guide and director of his actions and deſigns. For that fervent yet rational piety, which glowed in his writings, and animated his devotions, was not, as is ſometimes the caſe, aſ-

ſumed

formed occasionally, and laid aside when the eye of the world was not upon him, but it was the same in private as in public, to those who observed him at a distance, and those who lived and conversed intimately with him, who had opportunities of seeing him at all hours, and under all circumstances, in his retired and serious, as well as his freest and most chearful moments. The interests of religion he evidently had at heart; and accordingly he was both anxious to promote them, upon all occasions, and extremely careful not to do or say any thing that might hurt them in the estimation of mankind. This it was which kept up that uniform decency and propriety so remarkable in his whole deportment, which preserved him from every unbecoming levity of behaviour and conversation, and added weight and dignity to his character.

The unaltered kindness which Dr. Secker shewed to the two ladies that lived with him from the time of his marriage to that of his death, (upwards of 42 years,) was a remarkable instance of steady friendship, and shewed that his soul was no less formed for that union of virtuous minds, than for every other generous affection. And indeed this disposition was generous in the highest degree. Even when his income was but moderate, he lived hospitably, and gave liberally. As his revenues increased, his beneficence rose in proportion, insomuch that, after his promotion to the see of Canterbury, his charitable donations were considerably more than 2000l. a year. In the government of his family, at the same time, there was an air of ease and generosity, without any affectation of magnificence or show. His house was hospitable and his table plentiful, yet plain and simple. He wished to have every thing suitable to his rank, but would content to nothing beyond it. He thought it right in one of his station and profession to discountenance, as far as he could, all luxurious elegancies. He would therefore never give into several fashionable accommodations, nor admit extraordinary delicacies to his table, nor even accept them when offered him. He received his company with politeness and good humour, and entertained them, when he was in health and spirits, with lively and improving conversation. Yet it must be owned, that he was not always equally affable and obliging. There was sometimes a reserve and coldness in his manner that threw a damp on conversation, and prevented strangers from being perfectly at their ease before him. It was remarkable that he chose always rather to talk of things than persons; was very sparing in giving his opinion of characters, very candid when he did. Of his own good deeds or great attainments he never spoke, nor loved to hear others speak. Compliments were very irksome to him. They visibly put him out of humour, and gave him actual pain; and he would sometimes express his dislike of them in such plain terms as effectually prevented a repetition of them from the same person.

To his domestics the Archbishop was a gentle and indulgent master. Many of them he suffered to continue with their families in his house after they were married. None of them were discharged on account of sickness or infirmity, but were assisted with the best advice that could be had. Those who had attended him in illness, or served him long and faithfully he never failed to reward with an unsparing hand. Towards his other dependents, his behaviour was even and friendly; and his relations continually experienced his affectionate concern for their welfare.

Not long after the decease of the Archbishop, his executors, in obedience to an order left under his Grace's own hand, published "A Letter to the Right Hon. Horatio Walpole, Esq; written

Jan.

Jan 9, 1750-1, concerning Biſhops in America;" wherein the ſcheme for eſtabliſhing Biſhops in that country is ſet in a clear point of view, the Writer's own ſentiments upon it are fully explained, and an anſwer is given to the principal objections againſt ſuch a propoſal.

His Grace left his "Lectures on the Catechiſm," and his "Manuſcript Sermons," to be reviſed and publiſhed by his two Chaplains, Dr. Stinton and Dr. Porteus; who accordingly preſented the public with the former in two volumes, octavo, and the latter in ſeven. In the "Lectures," every part of chriſtian faith and duty comprehended in the Catechiſm of our Church is explained in an eaſy and familiar manner; and the "Sermons" are deſervedly held in very high eſteem. The greater part of them are practical diſcourſes; and the ſubjects of theſe are well choſen, and treated in ſuch a manner as ſhews the Author to have been a perſon of juſt diſcernment, ſound judgment, and good learning. His Grace's Chaplains publiſhed likewiſe a correct edition, in one volume, octavo, of his "Eight Charges delivered to the Clergy of the Dioceſes of Oxford and Canterbury: To which are added, Inſtructions to Candidates for Orders; and a Latin Speech, intended to have been made at the opening of the Convocation in 1761."—Theſe Charges, which were written in a plain, eaſy, and natural manner, contain many judicious and pertinent directions to the Clergy, conſidered as Miniſters of the Goſpel in general, and of their reſpective pariſhes in particular; and are highly worthy of the ſerious and attentive peruſal of all who are engaged in, or deſigned for, the Clerical Profeſſion. The "Nine Sermons," on the war and rebellion, publiſhed in the year 1758, by the Author himſelf, when he was Biſhop of Oxford, which were out of print, and much ſought after, have been alſo reprinted by the bookſellers, with the addition of the "Anſwer to Dr. Mayhew," and the "Letter to Mr. Horace Walpole;" which volume, together with the "Fourteen Occaſional Sermons," printed by his Grace, in 1766, and the publications enumerated above, complete the works of Archbiſhop Secker, in twelve volumes octavo.

FREDERICK CORNWALLIS, A.D. 1768.

THIS Hon. and Moſt Rev. Prelate was the 7th ſon of Charles the 4th Lord Cornwallis, and was born on Feb. 22, 1712-13, being a twin-brother with Edward, late Lieutenant general, &c. Being admitted of Chriſt college, Cambridge, he took the degrees of M. A. and D. D. *ranquam nobilis*, and was choſen a Fellow of that ſociety. In 1740, he was preſented by his brother to the rectory of Chelmondeſton in the county of Suffolk, with which he held the rectory of Tittleſhall St. Mary, in Norfolk. He was afterwards ſworn in one of his (late) Majeſty's Chaplains in ordinary, and promoted to a Canonry of Windſor, and on Feb. 8, 1749-50, he was conſecrated Biſhop of Lichfield and Coventry, on the death of Biſhop Smallbroke. On Feb. 8, 1759, he married Miſs Caroline Townſhend, daughter of the Hon. William Townſhend, of Honington in the county of Norfolk, (a ſon of the late Lord Viſcount Townſhend,) but had no iſſue. On Nov. 28, 1766, upon the promotion of Biſhop Hume to the ſee of Saliſbury, he ſucceeded him in the Deanry of St. Paul's, and in 1768, on the death of Archbiſhop Secker, he was advanced to the metropolitical ſee of Canterbury. He was alſo one of the Governors of the Charter-houſe, a Vice Preſident of St. George's Hoſpital, Preſident of the Corporation

for the Sons of the Clergy, and of the Society for the Propagation of the Gospel in Foreign Parts, a Truſtee of the Britiſh Muſeum, and one of his Majeſty's moſt honourable Privy Council. His Grace held his viſitations of his dioceſe in the years 1770, 1774, 1778, and 1782, and in the ſecond of theſe years conſecrated the church of St. Andrew, in the city of Canterbury.

His Grace died, in the 71ſt year of his age, at his palace at Lambeth, on Wedneſday March 19, 1783, between nine and ten o'clock in the evening, after a few days illneſs. On the Sunday preceding his diſſolution, after his Grace had been at morning prayers in Lambeth chapel, he found his ſtomach out of order about noon, of a retching, which went off in about half an hour, when he ſeemed perfectly recovered. He dined and ſupped as uſual, and went to bed to all appearance well. On Monday morning, about five o'clock, he awaked, and complained of a violent head ach, and pain in his limbs—Sir George Baker, who was immediately ſent for, having called Dr. Heberden and Dr. Halifax to his aſſiſtance, they ordered five bliſters, and he was ſeemingly better on Tueſday evening, which gave ſome hopes of his recovery; but on Wedneſday morning he became delirious, and was ſo part of that day—In the afternoon his ſenſes returned, he was perfectly compoſed and calm, and in the evening expired. without the leaſt pain or groan, to the great grief of all thoſe who were connected or had any acquaintance with his Grace. His remains were interred, in the uſual form, in St. Mary's church, Lambeth, attended by Dr. Beilby Porteus, Biſhop of Cheſter, as chief mourner; the Rev. Dr. Vyſe, Rector of the pariſh; the Rev. Dr. Lott; the Chaplains, Curates, &c. By his Grace's laſt will, dated Jan. 11, 1766, when he was Biſhop of Litchfield and Coventry, he bequeaths, after all debts and funeral expences ſhall be fully paid and ſatisfied, all the reſidue of his eſtate, of what nature or kind ſoever, to the Hon. Mrs. Caroline Cornwallis, his widow, and appoints her his ſole executrix.

There may have been Metropolitans perhaps, who have ſurpaſſed this Archbiſhop in the profoundneſs of their erudition.—But he had a very competent ſhare of human learning, and what is better, to the utmoſt purity and benevolence of heart, he added the moſt affable and engaging deportment. No Biſhop was ever more reſpected and beloved in his dioceſe, than he was in that of Litchfield and Coventry. His elevation made no change in the gentleneſs and humility with which he *bore his faculties*; the ſame liberality of ſoul diſtinguiſhed his Grace, that had before dignified his Lordſhip. At Lambeth-houſe, from the inſtant he entered its walls, the diſtinction of a ſeparate table for the chaplains was aboliſhed. — It remained for an Archbiſhop of high birth to declare, that they ſhould be conſtantly ſeated at the ſame board with himſelf. His table, upon public days was princely. His hoſpitality was as noble, as his own moderation in the enjoyment of it was exemplary. The courteſy with which he received thoſe who had occaſion to approach him, was not the affected politeneſs of a court.—It was the courteſy of religion and morality.—It was the evident reſult of a good underſtanding, and a conſummately benevolent heart.

JOHN

JOHN MOORE, A. D. 1783.

Dr. Moore, the preſent Archbiſhop of this province, ſucceeded Dr. Frederick Cornwallis. He was confirmed upon April 26, and on the 30th of the ſame month, ſworn of his Majeſty's moſt hon. Privy Council. His Grace was the ſon of a tradeſman in the city of Glouceſter, and finiſhed his ſtudies at Oxford, where, in May 1759, he was admitted Fellow of Worceſter college, on the foundation inſtituted by Dr. Clarke. Before leaving the univerſity, he was recommended to the Duke of Marlborough, as a proper perſon to ſuperintend the education of his younger brothers, Lord Charles and Lord Robert Spencer, In this ſituation he acquitted himſelf ſo entirely to the ſatisfaction of the noble family who honoured him with their patronage, that the Duke not only made him his Chaplain, but by his intereſt he was appointed in Dec. 1761, a Prebendary of Durham; in May 1763, a Canon of Chriſt Church in Oxford; in Nov. 1769, Rector of Ryton; in July 1771, Dean of Canterbury; and in Jan. 1775, Biſhop of Bangor, whence he was tranſlated to the higheſt pinnacle of church dignity. But his noble patron, in the early ſtage of his advancement, gave him a moſt affecting and princely mark of his preſent regard, as well as a pledge of his growing favour, in enabling him to poſſeſs the object of his wiſhes, by making an ample ſettlement upon his firſt wife. On her death he married a ſiſter of Sir John Eden, bart. his preſent lady.

The peculiar propriety of the Archbiſhop's conduct in public life, has been ſuch as will ever add luſtre to any character, nor has it been leſs amiable in private. His father failing in buſineſs, and falling into diſtreſs, the ſon generouſly allowed him, out of his ſtipend as a tutor, an annual ſum for his ſupport; this he increaſed regularly every preferment he obtained, till his advancement to the ſee of Bangor, when it amounted to 500l. per annum, which continued till the old gentleman's death. An example worthy the grateful heart of a true Chriſtian! May he long fill the exalted ſtation in which his merits have ſo juſtly placed him!

LIST of DEANS.

NICHOLAS WOTTON, (1) D. L. in----------1530
Thomas Godwyn, D. D.---1566
Richard Rogers, (2) D. D.--1584
Thomas Nevil, D. D.------1597
Charles Fotherby, B. D.---1615
John Boys, D. D.----------1619
George Eglionby, D. D.---1642
Iſaac Bargrave, D. D.------1625
Thomas Turner, D. D.------1643
John Tillotſon, (3) D. D.--1672
John Sharp, (4) D. D.------1689
George Hooper, (5) D. D.-1691
George Stanhope, D. D.---1703

(1) Alſo Dean of York.
(2) Suffragan Biſhop of Dover.
(3) Prebendary and Dean of St. Paul's 1689, and Archbiſhop of this ſee 1691.
(4) Archbiſhop of York 1691.
(5) Biſhop of Bath and Wells 1703.

John

Elias Sydall, (6) D. D.-----1728
John Lynch, D. D.--------1733
William Friend, D. D.-- --1760
John Potter, (7) D. D.-----1766
Brownlow North, (8) D. L.-1770
John Moore. (9) D. D.-----1771
James Cornwallis, (0) D. L. 1775
George Horne, D. D.-------1781

(6) Biſhop of St. David's and Glouſter 1731.

(7) Eldeſt ſon of Archbiſhop Potter.

(8) Second ſon of Francis Earl of Guildford. Biſhop of Litchfield and Coventry 1771, Worceſter 1774, and Winchеſter 1781.

(9) Biſhop of Bangor 1775, preſent Archbiſhop of Canterbury.

(0) Second ſon of Charles Earl Cornwallis, and nephew of the late Archbiſhop of this ſee. Biſhop of Litchfield and Coventry, 1781.

ARCHDEACONS.

WILFRED (1) in--------798
Beornoth----------844
Æthelwald ----------853
Ealſtan----------864
Sigfreth ----------866
Liaving ----------866
Werbeald ----------890
Brinſtan----------1007
Haymo----------
Valerius----------1072
Anſchetillus ----------1075
William----------1101
John (2)----------1115
Ancelinus (3)----------1124
Helewiſus----------1147
Walter (4)----------1148
Roger (5) ----------1154
Thomas Becket (6)--------1155
Geoffrey Ridel (7)
Herbert (8)---------- ----1173
Robert ----------1193
Henry de Caſtilion---------1202
Henry de Stanford (9)----1207
Simon Langton (0) --------1227
Stephen de Vicenna--------1248
Ottobon (1)----------1252
Stephen de Monte Luelli--1257
Hugh Mortimer----------1271
William Middleton (2)----1275
Robert of Yarmouth-------1278
Richard of Feringes (3)----1299
John Langton (4) --------1299
Simon of Feverſham-------1305
Bernard de Eyci----------1313

(1) Archbiſhop of this ſee 803.

(2) Nephew to Archbiſhop Ralph, and Biſhop of Rocheſter 1125.

(3) Biſhop of Rocheſter 1142.

(4) Brother to Archbiſhop Theobald, and Biſhop of Rocheſter 1148.

(5) Archbiſhop of York 1160

(6) Archbiſhop of this ſee 1162.

(7) Biſhop of Ely 1173.

(8) Biſhop of Saliſbury 1193.

(9) Biſhop of Rocheſter 1226.

(0) Brother to Archbiſhop Langton.

(1) A Genoeſe, afterwards Pope.

(2) Biſhop of Norwich 1278.

(3) Archbiſhop of Dublin 1299.

(4) Lord Chancellor 1293, and Bp. of Chicheſter 1305.

Guttèrdus

Gutterdus Labredus -------
Sim. Convenius *or* de Cominges
John Bruiton ----------1323
Raymund de Farges (5) ---
Hugh de Engoleſme-------1327
Robert Stratford (6) -------1335
Bernard Siſtre----------1339
Peter Rogers (*Cardinal*) ---1356
William Indicis (7) -------13—
Henry of Wakefield--------1374
William (*Cardinal*) -------1379
Andomar de Rupy----------
William of Packington----1381
Adam of Mottrum---------1390
Richard Clifford (8)-------1397
Robert Halam (9)----------1401
John Wakering (0)--------1408
Henry Romworth ---------1416
William Chicheley (1)----1420
Proſper of Columna (2)----1426
Thomas Chicheley, D.L.--1433
Thomas Wittembourne----1448
John Bourchier ----------1479
William Warham----------1498
Edmund Cranmer (3)------1534
Nicholas Harpsfield (4)----1554
Edmund Gueſt, (5) B. D.--1559
Edmund Freak (6)--------1564
William Redman (7)------1576
Charles Fotherby, (8) B D 1596
William Kingſley, D. D. 1615
George Hall (9) ----------1660
William Sancroft, (0) D D. 1668
Samuel Parker, (1) D. D. 1670
John Batteley, D. D. -------1685
Thomas Green, (2) D. D. 1709
Thomas Bowers, (3) D. D. 1721
Samuel Liſle, (4) D. D.-----1724
Sir John Head, bart. D. D. 1748
William Backhouſe, D. D. 1769

(5) Cardinal, and nephew to Pope Clement V.

(6) Brother to Archbiſhop Stratford, Lord Chancellor, and Biſhop of Chicheſter.

(7) Cardinal, and nephew to Pope Clement VI.

(8) Biſhop of Worceſter 1401, and London 1407.

(9) Biſhop of Saliſbury 1407, and Cardinal.

(0) Biſhop of Norwich 1416.

(1) Nephew to Archbiſhop Chichely.

(2) Cardinal, and nephew to Pope Martin 5.

(3) Brother to Archbiſhop Cranme . Deprived for being married.

(4) Deprived for not taking the oaths to Queen Elizabeth.

(5) Biſhop of Rocheſter 1579, and Saliſbury 1571.

(6) Biſhop of Rocheſter 1571, Norwich 1575, and Worceſter 1584.

(7) Biſhop of Norwich 1593.

(8) Dean of this church 1618.

(9) Biſhop of Cheſter 1662.

(0) Archbiſhop of this ſee 1677.

(1) Biſhop of Oxford 1686

(2) Biſhop of Norwich 1721, and Ely 1723.

(3) Biſhop of Chicheſter 1722.

(4) Biſhop of St. Aſaph 1744, and Norwich 1748.

MEASUREMENTS in CHRIST-CHURCH,

With ſome Additions to that mentioned on page 3.

	Feet	In.
Length from eaſt to weſt within ſide, about	514	0
Length of the choir	180	0
Breadth of the choir before the new wainſcotting	40	0
Breadth of the choir as now contracted	38	0
Circumference of the pillars which ſupport the choir	10	4
Vaulting of the choir to the pavement	71	0
Length of the body to the ſteps	178	0
From the firſt ſtep to that at the choir door	36	0
Breadth of the body between the pillars	28	0
Breadth of the body with the ſide iſles	71	0
Breadth of the arches of the body	14	0
Circumference of the pillars which ſupport the body	20	0
Height of the body to the vaulted roof	80	0
Length of the lower croſs iſle from north to ſouth	124	0
Length of the upper croſs iſle from north to ſouth	154	0
Height of the Oxford ſteeple	130	0
Height of the Arundel ſteeple	100	0
Height of the ſpire which ſtood on the Arundel ſteeple	100	0
Circumference of pillars which ſupport the Oxford & Arundel ſteeples	37	0
Height of the great tower, called Bell-Harry ſteeple	235	0
Number of ſteps to the top leads 284	-	-
Height of the great tower within, to the vaulting	130	0
Area of the great tower, about	35 by 35	0
Circumference of the pillars which ſupport the great tower	42	6
Height of the chapel behind the altar, to the vaulting	58	0
Circumference of the pillars in the chapel behind the altar	6	2
Length and breadth of St. Michael's chapel	33 by 20	0
Length and breadth of the ecapel of the Virgin Mary	38 by 20	0
Square of the cloiſters	134 by 134	0
Diameter of the great bell	5	9

Since the firſt part of this work was printed, the following Alterations have happened.

The preſent Dean is the Rev. George Horne, D. D. who was appointed in 1781, in the room of the Hon. and Rev. Dr. James Cornwallis.

In 1781, Dr. John Lynch was appointed Prebendary in the room of Dr. Palmer.—In 1782, Dr. Richard Farmer in the room of Dr. Tatton; and Dr. Tho. Vyner in the room of Dr. Caryl.

In 1782, the Rev. John Tucker was appointed Upper Maſter of the King's School, in the room of Dr. Beauvoir, and the Rev. Chriſtopher Naylor was made Lower Maſter in the room of Mr. Tucker.

July 1783. A P.

APPENDIX.

An Account of the Burning and Rebuilding of the Church of CANTERBURY, in the Year 1174.

Tranſlated from the Latin *of* GERVASE (1), *one of the Monks, an Eye-Witneſs.*

IN the Year of grace 1174, by the juſt but hidden council of GOD, the church of Chriſt, Canterbury, was burnt down, that is, the glorious choir magnificently finiſhed by the care and induſtry of Prior Conrad, in the 44th year of its dedication. The manner of it's being burnt and rebuilt was as follows. On the 5th of September, about nine o'clock, the wind blowing from the South with a fury almoſt beyond conception, a fire broke out before the church-gate, without the walls of the church-yard, by which three ſmall houſes were almoſt burnt down. While the citizens were there aſſembled, and employed in extinguiſhing the flames, the ſparks and aſhes, whirled aloft by the violence of the ſtorm, were lodged on the church, and by the force of the wind inſinuating themſelves between the joints of the lead, ſettled on the planks which were almoſt rotten. And thus, by degrees, the heat increaſing, the decayed joiſts were ſet on fire. After this the larger rafters with their ligatures, no one ſeeing or regarding, took fire. Below, the ceiling finely painted, above, the ſheets of lead concealed the fire that raged within. Meantime the

(1) He was one of the moſt voluminous writers of this period. His Chronicle of the Kings of England, from A. D. 1122, to A. D. 1200, and his hiſtory of the Archbiſhops of Canterbury, from St. Auguſtine to Abp. Hubert, who died A. D. 1205, are his two moſt conſiderable performances of the kind. A ſtrict attention to chronology in the diſpoſition of his materials, is one of the chief excellencies of this Hiſtorian. Henry's Hiſt. Great Brit. vol. iii. p. 427.

three ſmall houſes which had occaſioned this misfortune were pulled down, and the tumult of the people being appeaſed, all returned home. Chriſt Church alone, no one being yet appriſed of it, was oppreſſed, as it were, with inteſtine flames. For the rafters and their ligatures being on fire, and the flame riſing even to the top of the roof, the ſheets of lead, unable any longer to reſiſt ſo much heat, began by degrees to melt. The tempeſtuous wind, then finding a freer paſſage, encreaſed extremely the fury of the inner flames. And lo, on a ſudden, the flames juſt appearing, there was a great cry in the church-yard, "Alas! "Alas the church is on fire." Many of the laity run together with the monks, draw water, brandiſh axes, mount ladders, eager to ſuccour Chriſt Church now juſt on the point of deſtruction. They reached the roof, and behold all was filled with a horrible ſmoke and a ſcorching flame. In deſpair therefore they were obliged to conſult their own ſafety by retiring. And now the joints of the rafters and of the pegs being conſumed by the fire, the half-burnt timbers fell down into the choir upon the ſeats of the monks. The joined ſeats therefore by the great maſs of timber are ſet on fire, and thus on all ſides the calamity is increaſed, In this conflagration a wonderful or rather a miſerable ſight appeared. For that glorious choir, conſumed by flames, conſumed itſelf ſtill worſe. For the flames, increaſed by ſuch a heap of timber to the height of fifteen cubits (z), burnt the walls and eſpecially the pillars of the church. Great numbers apply themſelves to the ornaments of the church, and tear down the palls and hangings, ſome to ſteal them, others to preſerve them. The cheſts of relics thrown from the lofty beam upon the pavement are broken, and the relics ſcattered. Nevertheleſs, leſt they ſhould be conſumed by the fire, they are collected and laid up by the brethren. Some there were, who, inflamed with a wicked and diabolical avarice ſaved the goods of the church from the fire, but did not ſcruple to carry them away. Thus the houſe of God, hitherto delightful like a paradiſe of pleaſure, then lay contemptible in the aſhes of the fire, and, reduced as it were to a ſolitude, was expoſed to the injuries of the weather. The people are aſtoniſhed at this forbearance of God, and in a manner frantic for grief and anguiſh, they tear their hair, they ſtrike their heads and hands againſt the walls and pavement of the church, and

(z) A cubit is a foot and a half.

vent

vent ſome enormous reproaches againſt the LORD and his Saints, namely, the patrons of the church. There were alſo ſome laymen as well as monks, who would rather have died in the fleſh than that the church of GOD ſhould ſo miſerably periſh. For not only the choir was conſumed in theſe flames, but alſo the Infirmary, with St. Mary's chapel, and ſome other offices of the court (3). Several rich ornaments of the church were reduced to aſhes. What anguiſh, think you, wrung the hearts of the ſons of the church in ſuch a tribulation? The calamities of Canterbury, I think, were no leſs lamentable than thoſe of Jeruſalem of old under the tears and lamentations of Jeremiah. The grief and diſtreſs of the ſons of the church were ſo great, that no one, I think, can conceive, relate, or write them. But in order to relieve their miſeries with ſome little conſolation, they fixed the altar and their ſtation, ſuch as it was, in the nave of the church, where they howled rather than ſung mattins and veſpers. And as the patrons of the church, namely, St. Dunſtan and St. Elphege, remained in that ſolitude, leſt they ſhould be expoſed ever ſo little to the injuries of rain and ſtorms, with incredible grief and anguiſh, weeping and lamenting, they opened the tombs of thoſe ſaints, and drew them with their coffins out of the choir, though with the utmoſt labour and difficulty, as if the ſaints had reſiſted: they placed them therefore, as decently as poſſible, in the nave of the church, at the altar of the Holy Croſs. Thus, the children of Iſrael, by the hidden but juſt council of GOD, expelled from the land of promiſe, yea even from the paradiſe of delights, that as is the people ſo might be the prieſt, and that the ſtones of the ſanctuary might be thrown into the corners of the ſtreets, remained for five years in the nave of the church ſeparated from the people by a ſlight wall, in lamentation and tears. Mean while the brethren aſk advice how, or by what method, the ruined church may be repaired, but obtain none. For the pillars, weakened by the intenſe heat of the fire, falling down piece meal, and ſcarce able to hold together, left even the wiſeſt deſtitute of good and ſalutary advice. Architects, both French and Engliſh, were therefore aſſembled: but they diſagreed in their opinions. For ſome undertook to repair the pillars (juſt mentioned) without any detriment to the upper-work. While others, on the contrary, affirmed that the whole church muſt be taken down, if the monks wiſhed to dwell in ſafety. This, though it was true,

(3) Now called the Green court.

overwhelmed them with grief. And no wonder. For the monks could not hope that ſo great a work could be compleated, in their time, by any human contrivance. Among the architects there was one *William* of *Sens*, a man of great abilities, a moſt curious workman in wood and ſtone. Neglecting the reſt, him they choſe for the undertaking on account of the quickneſs of his genius and his good character. To him and to the providence of God the completion of the work was entruſted. He, reſiding with the monks ſeveral days, carefully ſurveyed both the lower and upper parts of the burnt church, but concealed for ſome time what he propoſed, that he might hurt them the leſs, puſillanimous as they were. And in the mean time he did not neglect to prepare by himſelf and others whatever was neceſſary for the undertaking. But when he ſaw the monks in ſome meaſure comforted, he owned that the pillars injured by the fire, and all the upper works, muſt be taken down, if the monks wiſhed to have the works ſafe and inimitable. Convinced by his arguments they at length conſented, deſirous of his promiſed work, but eſpecially of ſecurity. Patiently therefore, though not willingly, they agreed to take down the ruined choir. Attention was given to the procuring ſtones from abroad. He made moſt ingenious machines for loading and unloading ſhips, for drawing the mortar and ſtones. He delivered alſo to the maſons, who were aſſembled, models for cutting the ſtones, and in like manner he made many other preparations. The choir therefore devoted to deſtruction was taken down, and nothing more was done for the whole firſt year.....

...In the year enſuing, that is, after the feaſt of *St. Bertin* (Sept. 5.) before winter, our architect, maſter *William*, erected four pillars, that is, two on each ſide; winter being over he placed two more, that, on either ſide, there might be three in a row: upon which and the other wall of the ayles he neatly-turned arches and a vault, that is, three keys on each ſide. By the key I mean the whole roof, as the key placed in the middle ſeems to cloſe and ſtrengthen the parts on each ſide. This was the employment of the ſecond year.

In the third year he placed two pillars on each ſide, the two laſt of which he decorated with marble columns, and becauſe the choir and the croſſes were there to meet, he made them the principal. On them key-ſtones being placed and an arch turned, from the great tower as far as the before-mentioned pillars, that is, as far as the croſs, he introduced in the lower balluſtrade ſeveral marble columns.

Above

Above which he made another balluſtrade of different materials, and upper windows After that, three keys of a great arch, namely, from the lower to the croſſes. All which ſeemed to us and to every one inimitable, and, in the higheſt degree, praiſeworthy. Cheared therefore by ſuch a glorious beginning, and conceiving good hopes of the event, we took care to haſten the completion of the work by the moſt ardent deſires. Thus the third year ended, and the fourth began. In the ſummer of which, beginning at the croſs, he erected ten pillars, that is, five on each ſide. Adorning the two firſt of which, oppoſite to the two others, with marble columns, he made them the principal. On thoſe ten he placed arches and vaults. Both the balluſtrades and the upper windows being finiſhed, while he was preparing his machines for turning the great arch, at the beginning of the fifth year, the ſcaffold on a ſudden giving way under his feet, and falling down with him between the timbers and ſtones, he came to the ground from the height of the crown of the upper arch, which is fifty feet. Being grievouſly bruiſed by the wood and ſtones, he was utterly unable to attend to the work. No one but himſelf received the leaſt hurt. Either the vengeance of GOD or the envy of the Devil wreaked itſelf on him alone. Maſter *William* being thus hurt, and under the care of ſurgeons, for ſome time kept his bed in hopes of recovering his ſtrength, but was diſappointed in thoſe hopes, and could not get well; nevertheleſs, as winter approached, and it was neceſſary to finiſh the upper arch, he entruſted the completion of the work to a certain induſtrious and ingenious monk who was overſeer of the rough maſons, which occaſioned him much envy and ill-will he who was young being thus thought wiſer than thoſe who had more riches and authority The architect, nevertheleſs, lying in bed, gave orders what was firſt, and what laſt to be done A roof therefore was made between the four principal pillars; at the key of which roof the choir and the croſſes ſeem in a manner to meet. Two roofs alſo, one on each ſide, were made before winter. But the weather being extremely rainy, would not ſuffer more to be done. Thus the fourth year ended, and the fifth began. In the ſame fourth year there was an eclipſe of the ſun, on the 6th of Sept. at ſix o'clock, before the architect's accident. At length, finding no benefit from the ſkill and attention of his ſurgeons, he gave up the work, and croſſing the ſea went home to France.

Another *William*, an *Engliſhman*, ſucceeded him in the care of the work, a man of a diminutive ſtature, but in various ways extremely

tremely ingenious and honeſt. In the ſummer of the fifth year he finiſhed both the north and the ſouth croſs, and turned the roof which is over the high altar, which, when every thing was prepared, could not be done the year before, on account of the rains. At the eaſt end alſo he laid the foundation of an addition to the church, as the chapel of St. *Thomas* was there to be new-built. This place therefore was allotted to him, namely, the chapel of the *Holy Trinity*, where he firſt ſolemniſed maſs, where he uſed to indulge himſelf in tears and prayers, in the undercroft of which he had been ſo many years buried, where GOD, through his merits, wrought many miracles, where rich and poor, kings and princes worſhipped him, from whence the ſound of his praiſe went forth into all the world. On account of the foundation Maſter *Willam* therefore began to dig up the burying-place of the monks, from whence he was obliged to take out the bones of ſeveral holy monks. Theſe carefully collected were re-interred in a large trench, in the angle between the chapel and the infirmary towards the ſouth. The foundation therefore of the outer wall being made extremely ſtrong of ſtone and mortar, he built the wall alſo of the under-croſt as high as the baſes of the windows. This was the buſineſs of the fifth year, and of the beginning of the ſixth; but the ſpring of this now approaching, and the ſeaſon of working being at hand, the monks inflamed with a moſt eager deſire took care to prepare the choir, ſo that they might enter it at the next Eaſter. The architect obſerving the deſire of the monks, uſed his utmoſt efforts to fulfil the wiſhes of the Convent. He alſo built the three altars of the chancel. He carefully prepared a place of reſt for *St. Dunſtan* and *St. Elphege*. A wooden wall too for keeping out the weather was placed croſs the eaſt end, between the laſt pillars but one, containing three windows. They were deſirous to enter the choir, (though with great labour and too much haſte it was ſcarce prepared) on Eaſter-Eve. But becauſe every thing that was to be done on that ſabbath-day could not, on account of that ſolemnity, be fully done in a proper decent manner, it was neceſſary that the holy fathers our patrons, *St. Dunſtan* and *St. Elphege*, the fellow exiles of the monks, ſhould be removed before that day into the new choir. Prior *Alan* therefore taking with him nine brethren of the church on whom he could rely, leſt there ſhould be any diſturbance or inconvenience, went one night to the tombs of the Saints, and locking the doors of the church, gave directions to take down the ſhrine which ſurrounded them. The monks and the ſervants of the church, in obedience to the commands of the Prior, took down

down that ſtructure, opened the ſtone coffins of thoſe ſaints, and taking out their relics, carried them into the veſtry. Taking out alſo the veſtments in which they were wrapped, by length of time in great meaſure decayed, they covered them with more decent palls, and bound them with linen girdles. The ſaints thus prepared were carried to their altars, and placed in wooden coffins incloſed in lead. The coffins alſo ſtrongly bound with iron hoops, were ſecured in ſtone tombs ſoldered with molten lead (4). Queen *Ediva* (5), who, after the fire, was placed under the altar of the Holy Croſs, was in like manner carried into the veſtry. Theſe things were tranſacted on the Thurſday before Eaſter, namely, on the 17th day of April.

Next day, when this tranſlation of the ſaints came to the knowledge of the whole convent, they were greatly ſurpriſed and offended, as this was preſumptuouſly done without the concurrence of the convent, for they had propoſed (as was proper) to tranſlate theſe fathers with great and devout ſolemnity. They therefore ſummoned the Prior, and thoſe who were with him, before the venerable *Richard*, Archbiſhop of *Canterbury*, on account of the injury preſumptuouſly offered to them, and to the holy patrons of the church. Matters were carried to ſuch a length, that both the Prior, and thoſe who were with him, were very near being obliged to reſign their offices. But by the mediation of the Archbiſhop, and other perſons of conſequence, a proper ſatisfaction and ſubmiſſion being previouſly made, the convent was prevailed upon to forgive them: harmony therefore being reſtored between the Prior and the convent, on the holy ſabbath they ſaid prayers in the chapter-houſe, becauſe the ſtation of the monks and the altar, which were in the nave of the church, were demoliſhed, on account of the enſuing holy feſtival of Eaſter. On that day, about ſix o'clock, the Archbiſhop, in his cope and mitre, went at the head of the convent, in their ſurplices, according to the cuſtom of the church, to the new altar, and having bleſſed it, he with a hymn entered the new choir. Coming to that part of the church which is oppo-

(4) In Henry VIIth's reign (1508) 520 years after Dunſtan's death, on a pretence that he lay at Glaſtonbury, Archbiſhop Warham had his tomb opened, and his body was found, juſt as Gervaſe here deſcribes it. His ſcull was then ſet in ſilver, and preſerved as a relic. The tomb was taken down at the reformation.

(5) The mother of King Eadrid.

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site to the Martyrdom of *St. Thomas*, he took from one of the monks the pyx with the eucharist, which used to hang over the high altar, and carried it with great reverence to the high altar of the new choir. Thus our Lord JESUS CHRIST went before us into *Galilee*, that is, in our removal to the new church. The other offices of that festival were, as is usual on that day, solemnly and devoutly performed This being over, the mitred Prelate standing at the altar, the bells ringing, began *Te Deum*; the convent with great joy of heart joining in the hymn, praised GOD for the benefits conferred, with shouting hearts and voices, together with grateful tears. The convent was by the flames expelled from the choir, like *Adam* out of paradise, in the year of GOD's word 1174, in the month of September, on the 5th day of the month, about nine o'clock. The convent remained in the nave of the church five years, seven months, thirteen days. It returned into the new choir in the year of grace 1180, in the month of April, on the 19th day of the month, about nine o'clock, on Easter Eve. It rejoices therefore and exults in the LORD, who smites his son with his rod, and delivers his soul from death; who smites the sinful, and piously comforts the penient. Our architect had built without the choir four altars, where the bodies of the holy Archbishops were replaced as they were of old, as has been mentioned above. At the altar of *St. Martin, Living*, and *Wilfred*; at the altar of *St. Stephen, Athelard* and *Cuthbert*. In the south cross, at the altar of *St. John, Elfric*, and *Ethelgar*; at the altar of *St. Gregory, Bregewin*, and *Plegemund*. Queen *Ediva* also, who before the fire had lain almost in the middle of the south cross in a gilt coffin, was reinterred at the altar of *St. Martin*, under the coffin of *Living*. Besides this, in the same summer, that is, of the 6th year, the outer wall round the chapel of *St. Thomas*, begun before the preceding winter, was built as high as the spring of the arch. The architect had begun a tower on the east side, as it were without the circuit of the wall, whose lower arch was finished before winter. The chapel too of the Holy Trinity, which was mentioned above, was pulled down to the ground, having hitherto remained entire, out of reverence to *St. Thomas*, who lay in its undercroft. The bodies also of the saints which had lain in the upper part of it, were translated to other places; but lest the remembrance of what was done at their translation

tranſlation ſhould be loſt, an account ſhall be given of it. On the 25th of July, the altar of the Holy Trinity was broken, and of it was formed an altar of *St. John* the apoſtle. This I mention leſt the memory of this ſacred ſtone ſhould periſh, becauſe upon it *St. Thomas* ſung his firſt maſs, and afterwards frequently performed divine ſervice there. The ſhrines too which were built up behind the altar were taken down, in which, it is ſaid, *St Odo* and *St. Wilfred* had a long time lain. Theſe ſaints therefore, taken up in their leaden coffins, were carried into the choir; *St. Odo* was placed in his coffin under that of *St. Dunſtan*, and *St. Wilfred* under that of *St. Elphege*. Archbiſhop *Lanfranc* was found in a very weighty ſheet of lead, in which he had lain from the firſt day of his interment, his limbs untouched, mitred, pinned, to that hour, namely, ſixty-nine years and ſome months. He was carried into the veſtry, and replaced in his lead, till it was generally agreed what was proper to be done with ſo conſiderable a father. When the tomb of Archbiſhop *Theobald*, which was conſtructed of marble, was opened, and the ſtone coffin was diſcovered, the monks, who were preſent, thinking that he was reduced to duſt, ordered wine and water to be brought to waſh his bones; but the upper ſtone of the coffin being removed, he appeared perfect and ſtiff, adhering together by the bones and nerves, and a ſmall degree of ſkin and fleſh. The ſpectators were ſurpriſed, and placing him on the bier, thus carried him into the veſtry to *Lanfranc*, that the convent might determine what was proper to be done with them both. Mean while the ſtory was divulged abroad, and many, on account of his unuſual preſervation, ſtyled him *St. Theobald*. He was ſhown to ſeveral who were deſirous to ſee him, by whom the account was tranſmitted to others. He was taken out of his tomb, his corpſe uncorrupted, his linen garments entire, in the 19th year after his death. By the order of the convent he was buried before the altar of *St. Mary* (6), in the nave of the church, in a leaden cheſt, the place which he deſired in his life-time. A marble tomb, as there was before, was alſo placed over him. *Lanfranc*, as I ſaid above, was taken out of his coffin in the ſheet of lead in which he had lain untouched from the day he was firſt buried to that hour, namely, ſixty-nine years; on which account, even his bones were much decayed, and almoſt all reduced to duſt; for the length

(6) St. Mary's altar was at the eaſt end of the north iſle.

of time, the moiſture of the cloaths, the natural coldneſs of the lead, and, above all, the tranſitory condition of mortality, had occaſioned this decay. However, the larger bones, collected with the other duſt, were reinterred in a leaden coffin at the altar of *St. Martin*, The two Archbiſhops alſo, who lay in the undercroft, on the right and left of *St. Thomas*, were taken up, and placed for a time in leaden coffins under the altar of *St. Mary*, in the undercroft. The tranſlations of theſe fathers being thus performed, that chapel with its undercroft was pulled down to the ground. *St. Thomas* alone reſerved his tranſlation till his chapel was finiſhed (7). For it is fitting, and reaſon teaches, that the tranſlation of this authentic privilege ſhould be very ſolemn and public in the world. In the mean time, a wooden chapel, proper enough for the time and place, was prepared over and round his tomb, without whoſe walls, the foundation being laid of ſtone and mortar, eight pillars of the new undercroft, together with their capitals, were finiſhed. The architect prudently opened an entrance from the old undercroft into the new one. With theſe works the ſixth year ended, and the ſeventh (1181) began: but before I purſue the buſineſs of this ſeventh year, I think it not improper to recapitulate ſome things that have been mentioned, which through negligence were forgotten, or for the ſake of brevity omitted. It was ſaid above, that, after the fire, almoſt all the old choir was taken down, and that it was changed into a new and more magnificent form. I will now relate what was the difference. The form of the pillars, both old and new, is the ſame, and the thickneſs the ſame, but the height different; for the new pillars are lengthened almoſt twelve feet. In the old capitals the workmanſhip was plain, in the new the ſculpture is excellent. There, was no marble column, here, are many. There, in the circuit without the choir, the vaults are plain, here, they are arched and ſtudded. There, the wall ranged on pillars ſeparated the croſſes from the choir, but here, without any interval, the croſſes, divided from the choir, ſeem to meet in one key fixed in the midſt of the great arch which

(7) This was in 1220, when this pretended ſaint was tranſlated from the undercroft to his ſhrine with great pomp, the King, Archbiſhop, &c. attending. The offerings that were made at his ſhrine, enabled the monks to rebuild their church with ſuch magnificence.

reſts

reſts on the four principal pillars. There, was a wooden cieling adorned with excellent painting, here, an arch neatly conſtructed of light ſand-ſtone. There, was one balluſtrade, here, are two in the choir, and one in the iſle of the church. All which will be much more eaſily underſtood by ſeeing than by hearing. But it ſhould be known, that the new building is as much higher than the old, as the upper windows both of the body of the choir and of its ſide exceed in height the marble arcade. But leſt it ſhould hereafter be aſked, why the great breadth of the choir near the tower is ſo much reduced at the top of the church, I think it not improper to mention the reaſons. One of which is, that the two towers, namely, *St Anſelm's* and *St. Andrew's*, formerly placed in a circle on each ſide of the church, prevented the breadth of the choir from proceeding in a ſtrait line. Another reaſon is, that it was judicious and uſeful to place the chapel of *St. Thomas* at the head of the church, where was the chapel of the Holy Trinity, which was much narrower than the choir. The architect, therefore, not willing to loſe theſe towers, but not able to remove them entire, formed that breadth of the choir as far as the confines of thoſe towers in a ſtrait line; afterwards, by degrees, avoiding the towers on both ſides, and yet preſerving, as much as poſſible, the breadth of that paſſage which is without the choir, on account of the proceſſions which were frequently to be made there, he narrowed his work with a gradual obliquity, ſo as neatly to contract it over againſt the altar, and from thence, as far as the third pillar, to reduce it to the breadth of the chapel of the Holy Trinity. After that, four pillars of the ſame diameter, but of a different form, were placed on both ſides. After them, four others were placed circularly, at which the new work met. This is the ſituation of the pillars; but the outer circuit of the wall, proceeding from the above-mentioned towers, firſt goes in a right line, then bends in a curve, and thus both walls meet at the round tower, and there are finiſhed. All theſe things may much more clearly and more agreeably be ſeen by the eye, than explained by ſpeaking or writing. But they are mentioned, that the difference of the new work and the old may be diſtinguiſhed. Let us now obſerve more attentively, what or how much work our maſons completed in this ſeventh year after the fire. To be brief, in the ſeventh year, the new undercroft, elegant enough, was finiſhed, and upon it the outer walls of the iſles, as high as the marble capitals: but the

architect neither could nor would turn the windows, on account of the approaching rains, nor place the inner pillars. With this the ſeventh year ended, and the eighth (1182) began. In this eighth year the architect placed eight inner pillars, and turned arches and the vault with the windows circularly. He raiſed alſo the tower as high as the baſes of the upper windows under the arch. During the ninth year (1183), the work was ſuſpended for want of money. In the tenth year (1184), the upper windows of the tower were finiſhed with the arch: upon the pillars alſo the upper and lower balluſtrade, with the windows and the larger arch: The upper roof too, where the croſs is raiſed, and the roof of the iſles, as high as the lead-work. The tower alſo was all covered in, and many other things were done this year. In the ſame year *Baldwin*, Biſhop of *Worceſter*, was elected to preſide over the church of *Canterbury* December 18, and was enthroned at *Canterbury* on the enſuing feſtival of *St. Dunſtan*, May 17.

An ELEGY, written in CANTERBURY Cathedral.

By JOHN DUNCOMBE, M.A.

ONE OF THE SIX PREACHERS. 1778.

WITHIN theſe long-drawn iſles, where Cynthia's light
From ſtory'd glaſs receives a chequer'd hue,
Scenes long forgotten and involv'd in night,
With all their buſy actors, ſtrike my view:
Princes and peers, whoſe deeds of high renown
In youthful breaſts ſtill fan the martial flame;
Prelates, who propp'd or undermin'd the crown,
Alternate ſubjects of applauſe and blame.
Oh! could theſe tombs their captive dead reſtore,
Were life rekindled in each chief and ſage,
Knowledge would iſſue from the vaulted floor,
Each voice a comment on th' hiſtoric page.
Clarence *a*), o'erpower'd by *Scotch* and *Gallic* foes,
New light would throw on *Baugé's* fatal field,
While *Stratford* (*b*), *Merton* (*c*), *Wotton* (*d*) would diſcloſe
State-councils long with ſteady faith conceal'd.

(*a*) See p. 22. (*b*) See p. 94. (*c*) See p. 103, (*d*) See p. 45.

With

With melody ſcarce rivall'd by the ſpheres
Gibbons (*e*) would animate the vocal keys;
Yet, *Caſaubon* (*f*), my unharmonious ears
Thy ſtrains would more attract, thy periods pleaſe.
Though Silence now her lonely ſway maintains,
Copes, croſiers, cowls my mental eye ſurveys,
And ſtill in *Henry's* (*g*) and in *Brenchley's* (*h*) fanes
The votive maſs reſounds, the tapers blaze:
Good *Conrad's* choir all-glorious (*i*) I behold,
With ſtars beſpangled, like the nightly ſkies:
Shrines, altars, images, with relics, gold,
And gems adorn'd, in long ſucceſſion riſe.
Mark well this ſpot! Triumphant here in death,
Hark! how proud *Becket* (*l*) every ſaint invokes!
See! how he falls, and with his lateſt breath
Inſults th' aſſaſſins, and defies their ſtrokes!
'Till then reſiſtleſs, thus ſubdu'd by *Rome*,
In garb a penitent, a beaten ſlave,
Great *Henry* (*m*), dreading a ſeverer doom,
Lies weeping, faſting, on a rebel's grave.
As on that day of horror, when the *Danes* (*n*)
O'er church and city dire confuſion ſpread,
Monks, matrons, infants ſlaughter'd, and in chains,
To death devoted, holy *Elphege* (*o*) led;
Thoſe ſhrines, thoſe altars, and beſpangled ſkies
Now ſink, now periſh in remorſeleſs fire (*p*),
Smoke, aſhes, flames diſtract my dazzled eyes,
And molten lead deforms the beauteous choir.
With ſtrength renew'd, with added beauty bleſt,
A choir more glorious riſes from the flames,
Springs, like the phœnix, from her blazing neſt,
And ſtill, fam'd *Sens* (*q*), thy wondrous ſkill proclaims.
Thither what crowds from every clime repair,
The ſick in body, the diſtreſs'd in mind,
Peers, prelates, kings, and all their weight of care,
By weightier gold aſſiſted, leave behind! (*r*)
O'er this new fane deſtruction ſtill impends,
Vain is all human aid, all human truſt.

(*e*) See p. 12. (*f*) See p. 16. (*g*) See p. 6. (*h*) See p. 43. (*i*) See p. 2. (*l*) See pp. 29, 87. (*m*) See p. 87. (*n*) See p. 1. (*o*) See p. 80. (*p*) See p. 147, 8. (*q*) See p. 140. (*r*) See p. 41, 48, 9.

'Till

Till good *St. Owen* timely ſuccour lends,
The flames repulſing by his ſacred duſt.
What pomp, what ſplendor *Langton* (*s*) here diſplays,
When *Becket's* bones, for ages deem'd divine,
From their low tomb obſequious abbots raiſe,
And prelates bear them to their ſumptuous ſhrine!
On the ſame ſpot where *Becket* bled, a ſcene
Of mirth and joy now ruſhes on my ſight,
While the firſt *Edward* and his Gallic queen,
The brave and fair, in wedlock's bands unite (*t*).
See! from th' expanding Chequer (*u*) gates proceeds
A jocund train of votaries, young and old,
And at their head, yclad in palmers weeds,
If right I ween, *Dan Chaucer* I behold.
'Midſt nodding plumes and dirges full and ſlow,
What tears now ſtream, what ſighs aſſail my ear!
My heart too heaves with ſympathetic woe,
My tears too ſtream on ſable *Edward's* (*v*) bier.
Nor leſs the pomp, when, freed from royal care,
Fourth *Henry* for that tomb (*w*) exchang'd his throne,
Yet more the grief, as *Falſtaff's* friend was heir,
His riots only, not his glories, known.
Next, *Holland's* boaſt, of every cloiſter'd band
The ſcourge and dread, *Eraſmus* (*x*) I ſurvey
With ſmiles attending to the monkiſh wand,
Which points the wealth that here ſequeſter'd lay.
Now ſee that hoarded wealth, a regal prize,
Seiz'd and diſpers'd by *Tudor's* ſtern decree (*y*),
And nothing left to charm our wond'ring eyes,
But marbles worn by many a holy knee (*z*).
Nor dares old *Auſtin*, in his maſſy gates
At firſt confiding, vengeful power provoke,
But ſighing yields his keys (*a*), nor madly waits
The mounted battery's impetuous ſtroke.
This chair (*b*), that arch (*c*), the memory renew

(*s*) See p. 2. (*t*) See p. 69.
(*u*) An inn formerly in High-ſtreet, Canterbury, the houſe ſtill remaining.
(*v*) See p. 43. (*w*) See p. 42. (*x*) See pp. 2, 3, 40. (*y*) See p. 49.
(*z*) See p. 41.
(*a*) Thoſe monks were obl'ged to deliver up their keys, by two pieces of cannon planted againſt their monaſtery.
(*b*) See p. 42. (*c*) See p. 68.

Of

Of *Nevill's* (*cc*) feaſt and *Warham's* (*d*) princely ſtate,
Langton's fam'd hall quick riſing to my view,
Where monarchs (*d*) grace the board, and nobles wait.
Where the fifth *Charles* and *Henry* in the ball,
As in the liſts, their active ſtrength diſplay,
And ſage *Eliza* (*d*), at good *Parker's* call,
Adorns his banquet on her natal day.
When *Calvin's* ſons from *Artois'* fruitful fields
Blind Perſecution's iron hand expells (*e*),
This foſtering church maternal ſhelter yields
Beneath her roof, where goſpel freedom dwells
Beneath her ſpacious roof, in rites divine
Lo! various ſects and various tongues unite;
In bliſsful league *French*, *Germans*, *Britons* join,
While hovering angels liſten with delight.
His palace-gates old *Auſtin* opening wide,
Yon orient window (*f*) ſhows a nuptial train:
Cloſe, cloſe the ſcene—'tis *Charles's* fatal bride (*g*),
A new *Pandora*, fraught with every bane.
Diſcord ſoon ſounds th' alarm: with clubs and ſtones
Fanatic zeal each mitred ſaint aſſails;
"Down rattling fall proud *Becket's* glaſſy bones,"
O'er croſs and croſier *Culmer's* (*b*) pike prevails.
The royal donor (*b*), with his blooming race,
His hapleſs ſons, his daughters golden hair,
And, fam'd in ſtory, *Woodvile's* beauteous face,
To pity mov'd, the fierce reformers ſpare.
The ſainted pope (*i*), in freſco plac'd on high,
His height alone, not ſanctity reprieves:
Font (*i*), organ, altar, all in ruins lie,
Defil'd by cattle, and deſpoil'd by thieves:
By thieves, who meanly warring with the dead,
Purloin their little monumental pride,
And ev'n thy two'd, black *Edward*, long the dread
Of hoſtile thouſands, raviſh from thy ſide (*k*).
But ſee! old *Auſtin's* palace gates expand
Once more, to welcome a long baniſh'd lord,
With *Monck*, and Law, and Freedom, hand in hand,
A ſecond *Charles*, to royalty reſtor'd.

(*cc*) Archbiſhop of York. (*d*) See p. 69. (*e*) See p 56. (*f*) See p. 42.
(*g*) Queen Henrietta. K. Charles kept his wedding at St. Auguſtine's.
(*b*) See p. 30. (*i*) See p. 52. (*k*) See p. 44.

With him reſtor'd, from that pure fountain flows
Again a bleſt regenerating ſtream,
Again that board its living bread beſtows,
And voice and hand reſume their heavenly theme.
Here drop the veil—no nuptial wreaths, no plumes
Funereal wave, no ſplendid acts ſucceed:
No croſier'd primate regal ſtate aſſumes,
No kings now viſit, and no martyrs bleed.
To this ſmall fane (*l*), whoſe charms he ſtill admires,
Where many a dean in ſolemn ſilence ſleeps,
Seen by the muſe, *Gray's* ſpirit oft retires,
And, 'midſt the tombs, nocturnal vigils keeps.
Thee too, ſage Walker o'er this hallow'd ground (*m*),
Though now thy labours can no more delight,
She ſees, an airy phantom, hover round,
Exploring, as of old, each monkiſh rite.
Thus, muſing o'er the paſt, while many a ſcene
Of ancient pomp, long vaniſh'd, I ſurvey,
RELIGION, ſeraph-like, with radiant mien,
Flaſh'd through the roof, and ſaid, or ſeem'd to ſay:
" What though no pilgrims tread this vaulted floor,
" Nor royal gueſts our feſtive banquets grace,
" Happy the martyr's relics to adore,
" His mould'ring ſhoe, or more than human face;
" Freed from the tortures and the toys of *Rome*,
" Wax, incenſe, idols, and the painter's art,
" Nor *Jew* nor *Pagan* to the flames we doom,
" Nor court the ſenſes, careleſs of the heart:
" All ſhare the cup of bleſſing and of praiſe,
" Truths, goſpel-truths, impreſs each vulgar ear;
" No mitred ſage Sedition's flag diſplays,
" For Faith, and Hope, and Charity are here.
" And though, extoll'd by lying monks, this ſhrine
" Its wealth and legendary fame has loſt,
" Richer in works WAKE (*n*), HERRING (*o*), SECKER (*p*) ſhine,
" And a true martyr we in CRANMER (*q*) boaſt."

(*l*) See p. 32.

(*m*) The late Rev. William Goſtling, author of the " Walk in and about the City of Canterbury."

(*n*) See p. 118. (*o*) See p. 119. (*p*) See p. 132. (*q*) See p. 106.

FINIS.

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